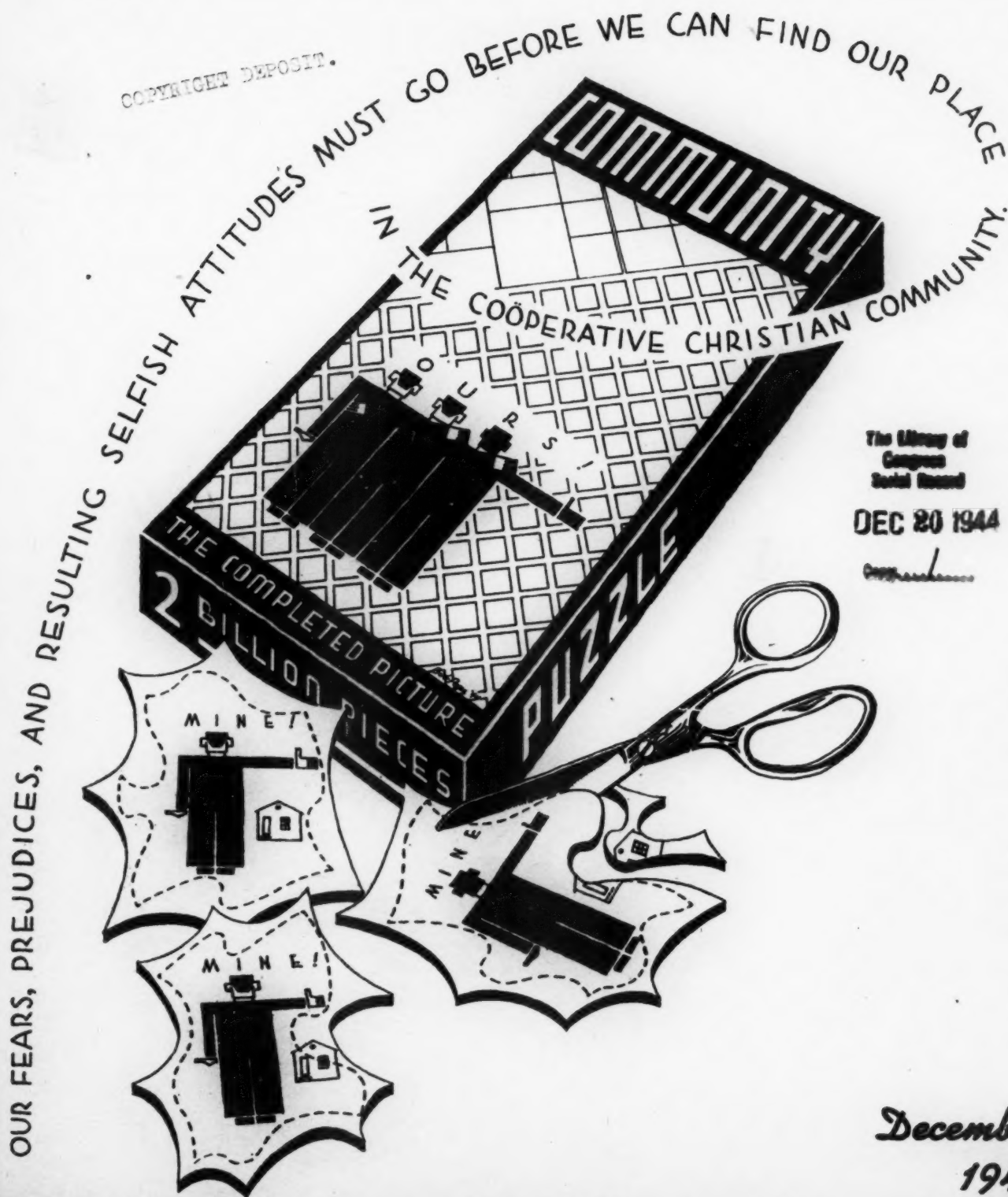


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motive

MAGAZINE OF THE METHODIST STUDENT MOVEMENT

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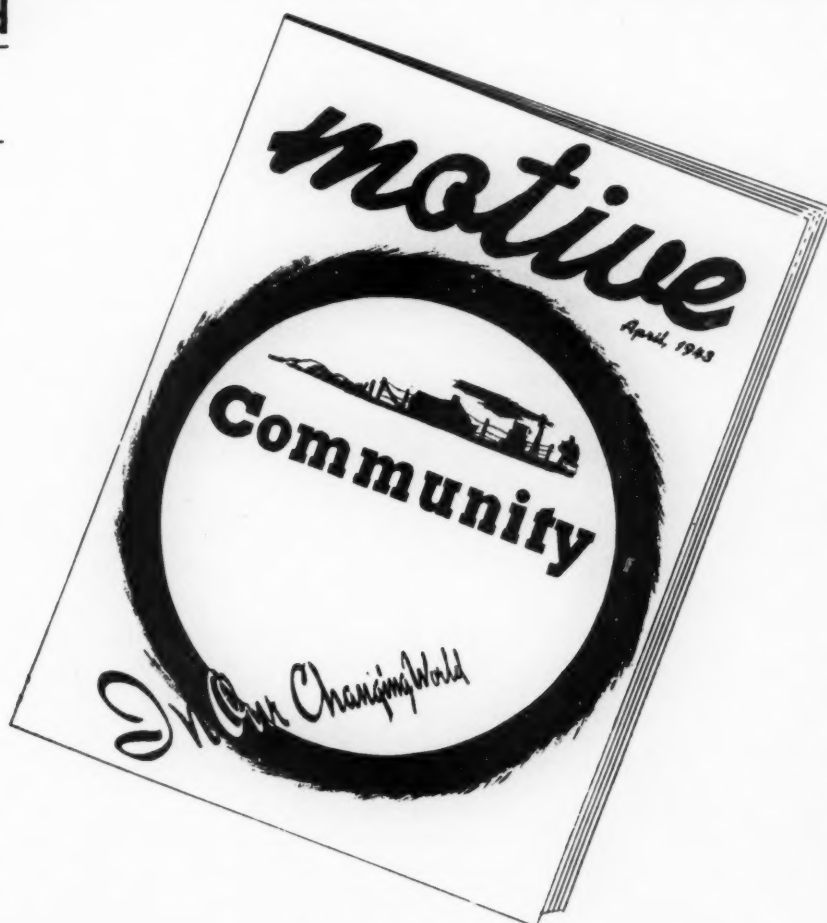
for December

Creating the New World

Where We Live

Community

1944



EACH of us, said Jesus, should love one another and be his brother's keeper. Through religion we share spiritual concerns and renew our faith in God and man. In the community we have a chance to put brotherhood into action and our religion to the test.

Good neighbors realize that as they do, so shall they be done unto. The Golden Rule is a law of love that applies to all levels of human conduct, even to the tensions implicit in the mundane mixture of neighbors' chickens, gardens and dogs. Each of us should help himself and his neighbors to attain the highest aspirations that each individual seeks. If human personality is valuable and sacred, then the place where people can become neighbors should offer the greatest promise of achieving true brotherhood. Such a place is the small community, where neighborliness is, or should be, love in daily action; where democratic culture flourishes.

What promise can religion, education, international planning and community reconstruction offer a world that is groping among the rubbish piles of a broken past in search of bread, beauty, peace and freedom? Can the American student help build a new world? Yes, if he begins in his own community. How? In these pages will be found some suggestions that amplify the following paragraph—a thesis which also was reflected in the April, 1943, issue of **motive** under the theme, "Community in Our Changing World."

We should look for the roots of world problems and the seeds of war in our own localities. World problems can be analyzed and solved to the extent that neighbors of the world are willing to meet their various local community problems. The social problems that cause strife at home and abroad are the Franksteins of "man's inhumanity to man."

Religion is the faith or the ideal a man lives by, and the ethic through which life imparts meaning and responsibility to him. The commandment that we love one another may lead a Christian to help start a community education program, or to bring several little chapels together as one living, community church. These are steps toward the beloved community. The person who promotes co-operation among his neighbors to raise their standard of living is meeting a religious responsibility. He is winning victories for humanity.

If by community reconstruction we mean neighbors working together day by day on their plans of mutual welfare, then but few towns are enjoying speedy conversion into true com-

munities. Whole bombed cities may be rebuilt in less time than it would take some provincial villages to act co-operatively toward enhancing human values. Some avenues toward building a better world include world federation, vitalized education, consumers' co-operation, functional religion and community co-ordination. Should we work to modify outmoded institutions that promise inter-class and international conflicts? Or should we concentrate upon living better personal lives? We must do both things, for social evils can warp individual characters, while noble living should be reflected in building a better community. Let each man of goodwill concentrate upon specific aspects of the larger plan and of his vocational calling, so that his efforts are not spread too thin nor this two-way reform plan become diluted.

Men are not born selfish and mean. As infants they may learn to grab and fight because that is how their elders usually seem to get what they want. Johnnie is told that in this world he has to "stick up for his rights" or get trampled down. Johnnie is not always told that his rights are not absolute, but that they are relative to his responsibilities toward society. He may not learn that the selfishness, as well as the neighborliness, of his ancestors has become imbedded in "the system" and in our culture patterns.

Where is freedom in this world of war, poverty, disease, competition, indifference? How can brothers and neighbors permit one another to be victims of high prices and short weight; victims of slums, dirt and the impersonality of roaring factories; victims of boredom, segregation and unhappiness that breeds in the mass of mechanized humanity, where even recreation is standardized, passive and uncreative? Man does not live by bread alone, nor does he live without it. Men should be able to have more good times than hard times.

What is community but friendship among neighbors? Friends enjoy doing things together—sharing happiness and sorrow, working together for the mutual good. In the joy of creating something with head and hands, each of us pours love into the task. A man does something in the freedom of creativity, and that something is of himself. He may go away, but he lives on in that which he has created, and in that of his spirit which goes to the hearts of those who knew him as friend and neighbor.

Where people live close enough in small groups to know each other as friends, they have a chance to modify competition toward co-operation, egoism toward neighborliness. A man cannot escape from life or from others in a small community, but he may lose himself and forget humanity in the anonymous congestion of a large city. In neighborly groups emotional and mental disturbances are less acute than under the stresses of urban noise, impersonality and distance from nature and security.

We should work for a community in which our children can learn that love overcomes hate, that security can replace poverty. They will not learn it through the preaching that contrasts painfully with daily life. They will learn it only as they see their elders planning and experiencing together to realize their highest aspirations in building a neighborhood and a social order in which the common good supplements profits for a few and poverty for many.

The Rôchdale co-operative movement with seventy million member families in forty nations, is celebrating its Centennial this year. Perhaps it holds one answer to the question of how to abolish the poverty that exists in the midst of plenty. It is a lever on which you can build wherever you are, and expect to see tangible results within a relatively short period. Many co-operatives have been started by church groups as a Christian answer to the moneychangers who buy cheap and sell dear, lowering the standards of living for producer, laborer and consumer, and placing thousands of migrant workers at the low-pay mercy of factories in the fields and in the slums where they cannot develop community life. A co-operative is a mutual aid economic enterprise in which neighbors pool their capital and purchasing power to buy jointly, and more advantageously, than each could do separately. Profits, or savings realized by the group on high quality goods, are divided among the patron-owners, who administer their business, encourage education and promote social welfare in the town meeting spirit of neighborhood democracy.

City-states became united into nations, and now the unmistakable trend is toward the unification of even larger areas and populations into an eventual world federation. Just as we now vote for president and congressmen, some day each voter in each state may be able to elect a world president and representatives of his country to a parliament of man. International agencies, such as the International Labor Office of today, would work to grub out the roots of war. Democratic planning for world security would unite communities everywhere, and every man would become a citizen of the world. He could feel more secure in his home community, and the intimacy of the neighborhood outlook would broaden into a functioning brotherhood of man. Magnanimity among nations and their statesmen rises no higher than does the neighborliness of its peaceful citizens and the democracy of its local communities. Peace is life, security, happiness and community for all. And it begins at home.

Fred Nora

Hatching the Egg of a Good Society

Arthur E. Morgan

SOCIETY would advance much more rapidly toward refinement, harmony and integration if we understood better the time required for social change, and if we had clearer ideas as to how the motives and aspirations of men come to be formed. Because of our lack of understanding of these matters many of our efforts are futile, or perhaps are even obstructions to progress.

First, as to the time element. When a chick breaks its shell and is hatched from an egg, that must be a great moment in its life. But the moment is important only because of what has gone before. To go about breaking eggs is not an effective way to produce chickens.

The Fourth of July, 1776, was a great day in our national life. Yet it is important only as the fulfillment of a process that had been under way for a century and a half in America, and for a much longer period in Europe. It was but the breaking of the shell when the chick was ready to be hatched. Certain Latin American countries undertook to duplicate the democracy achieved in America by breaking the shell of their old government and by going through the legal form of adopting our Constitution as their own. Yet no chicken of democracy emerged.

One of the chief difficulties today in sociology, economics and government is that we expect to produce chicks simply by breaking eggs. We expect to produce the good life by reforms, by legislation, by revolution, by changing the organization of business and society, without taking into account a necessary process of gradual development, with the completion of which these outward changes would be but the final breaking of a shell. Our patience and staying power are so poorly developed that if we open our eyes and look honestly at the necessary period of incubation, we lose courage and interest. We cannot wait that long.

Consider all the great men who have tried to make the world over! How partial is the result of their total influence! What reason have we for believing that the job will be done in our day? A good society is like the offspring of that fabulous bird, the roc, which, according to some accounts, had to sit on its eggs for a thousand years before they were hatched. Many men, especially conventional revolutionists, will call me a traitor to humanity for expressing such an opinion. Yet by their very habit of breaking social eggs before they are matured, and by their lack of patience to incubate them to normal maturity, they are in fact greatly increasing the time necessary to bring to birth a good society.

Should we not cease being children, alternating between naïve expectation that the kingdom of heaven will

soon be here, and pessimism and despair because it seems not to come sooner? Children and childlike men seldom build anything great, because they crave quick results for their efforts. It has been said that we can judge the civilization of people by the distance into the future to which they can project their satisfactions. A cabin may be built in a few weeks. A cathedral may require a century. The builder of a cabin may say, "I did it." No person can say that of a great cathedral. In the making of a great society a true sense of the time required is necessary, and also willingness to be one of many *unknown* builders. Egotism is deadly to the creation of a good society.

SO much for the time element. Now, as to the sources of human motive and aspiration. In general, great men, in the sense of spiritual greatness, got their motives and aspiration from great parents, great teachers or great communities, and as a rule they "caught" those motives and aspirations from intimate, first-hand acquaintance and association by actual living together in small groups. There are seeming exceptions to this principle, as where a person gets the chief inspiration of his life from books. The printed page seems to be a voice more real and understanding than the voice which speaks to one from the next room. As a rule, however, the seeds of awareness and appreciation were planted in the reader by intimate personal associations, else one would not be sensitive to greatness in literature.

It was not an accident that the Christian fellowship began with the little intimate group of thirteen men, and spread through small neighborly groups. Do not most great movements have such beginnings? And is it not true that so long as they are actively growing—not necessarily in prestige and power, but in the qualities of a good society—they grow chiefly through the contagion of small intimate groups? While the Christian fellowship was growing spiritually it had that character. When it became an institution of power, prestige and mass action, its quality declined.

Arthur E. Morgan is president of Community Service, Inc., Yellow Springs, Ohio, an "organization to study and to further the interests of the community as a basic social institution, concerned with every phase of the full, well-proportioned life of its members." He was former chairman of the Tennessee Valley Authority and first president of the Progressive Education Association. As president of Antioch College for fifteen years, he organized the curriculum on the alternate work and study plan.

WE have been led to think that the small community is provincial, that great concepts and ranging views are hatched in great centers of population. Yet, so far as the great concepts and aspirations of man are concerned, is not the opposite the case? The Hebrew prophets, including the founder of Christianity, were mostly villagers. As to Greece, here are the words of W. Macneile Dixon in *Hellas Revisited*:

"Their image and superscription is upon all our thoughts, and it were easier to enumerate what we do not than what we do owe to them . . . if we use our minds at all we become, whether we will or no, the pupils of the Greeks. . . . To what are we to ascribe this miracle, this sudden, unexampled flowering of the human mind in a country insignificant in area, and without any remarkable resources? . . . Owing to the configuration of this country, a country of little plains or valleys separated by high mountains, the Greeks dwelt in towns and villages, each, however small, a state in miniature. Athens and Sparta alone in Greece were states which included several towns within a political unity. . . . With what result? That in every town, in every village, we may say, the stage was set, as in a mighty kingdom, for high events, for drama, in which every citizen bore a part, and no trifling, irresponsible or merely spectacular parts. . . . Imagine a state of things in which every villager is a statesman, a magistrate, a soldier, involved in all public affairs, and with a share in all responsible decisions. . . . Circumstances like these, and they were universal in ancient Greece, make for activity of mind and call forth whatever powers it may possess. They make, too, for communal co-operation. In such circumstances, and under such pressure, thought will burn, if ever, with a clear, intense flame."

It is not to the cities and empires of Egypt, Assyria, Persia and Rome that we owe our great debts, but to these villages. And while Socrates and Plato tend to dominate Greek reputations, the great originals among them were not Athenians or Spartans, but such men as Democritus from a village on the Black Sea, and Pythagoras, who was an island villager.

The small intimate community is the best nest for incubating the good society. The intimate associations which it provides are the best conditions for bringing such a society to maturity. If the small community is allowed to disintegrate because men and women of quality have forsaken it, then the egg of a good society will not hatch, or because of poor conditions of incubation, will hatch into a monstrous thing. The quality and texture of a good society must be created in the first-hand, intimate relations of family and community life. The time required for fine insight, motive and aspiration to penetrate and to characterize the family and community life of a people is the time required for the incubation of a good society.

THERE is no way to wave a magic wand of treaty, reform or legislation to produce a good society. The process of normal incubation is imperative. Apostolic succession is a great psychological truth, but it has been formalized and debased into a religious dogma. The spirit of the master is acquired by living intimately with the master, by working with him, talking with him, by observing the spirit and manner in which he deals with

life. Of course, that great process cannot be reduced to a ceremonial of laying on of hands. Every person, by the refining of his life, in some degree may be a master.

In the impersonal or specialized relationships of modern urban life, apostolic succession is being broken. Children do not live intimately with their parents, young people with their neighbors. The torch is not passed on, and the flame may die. We must recreate and refine and enlarge the concept of the small, intimate community.

IN this concept there is no room for egotism. We must free ourselves from the craving to be conspicuous figures in a climax of social rebirth. A vast number of inconspicuous lives must be lived with integrity, aspiration, competence and patience before the incubation of a good society can be completed.

Today among "men of good will" as well as among the politically, socially and economically ambitious, egotism is a chief fault. We prefer to build a hovel and with egotism say "I did it," rather than to be unknown workers on a great cathedral. The minister of a small congregation has opportunity for intimately sharing life with his friends and by contagion passing on whatever fire he has. Yet, how few such will refuse a "call" to a big city pulpit where pulpit oratory and relatively impersonal relations with many must be the pattern of pastoral life! How many "idealists" are looking to relief work in Europe or to influential political or institutional positions, where they will have relatively impersonal relations with many persons!

WHEN a large number of persons in a large number of communities have lived with integrity and aspiration, as neighbors, parents, friends and fellow workers, passing on from generation to generation those qualities until they become the very way of life of every day, then the period of incubation may reach completion and the good society will emerge, easily breaking the shell of obsolete custom or government by which it is bound.

By careful planning, many young men and women can find settings for their lives in small communities where they can in their daily living affect the basic fabric of society. If egotism can be set aside, that will appear for many to be not only the best, but in reality the quickest way to hatch the egg of a good society.

Such a program should not mean provincial isolation. The Greeks were villagers, but great travelers. The modern community dweller should keep threads of contact with other communities and with the world. As needs for leadership in social integration arise they will call on the small communities for leadership in larger fields. The quality of that leadership will be determined by the quality of life which has been lived in the community from which the leader comes. Sound nationalism and sound internationalism is only sound community life writ large. Only as there is sound community life to supply and to give character to leadership, can national and international life have great quality.

What the best and wisest parent wants for his own child, that must the community want for all of its children.

—John Dewey

A Great Promise . . . Kept

The New Reality of the Vision of Broadacre City

FRANK LLOYD WRIGHT

Someday, some eleven million bewildered men are coming back home to live and work again. We hope. Is it enough to offer them wages? Why not offer them a better world to live in?

We've been saying a lot of fine things about ourselves and about them, too. We have talked of democracies as though we were one ourselves. But, have we yet allowed ourselves to know what democracy really is? What is democracy? It's time we did something beside talk about democracy. What forms would democracy take if established in our nation? How would these men, so many broken by the fight for "the democracies," be put upon the road to a genuine creative life in which they would be as freely themselves, as truly independent and secure, as they deserve to be? Knowing well that in this country we are all still living a monarchic hangover from Feudal times while pretending to be a democracy, we have been working at Taliesin for ten years now in a sincere search for the democratic forms within the general form of our confused society that a high degree of human freedom would take if we had true forms for such freedom: demo-

cratic forms. It is all more simple and much nearer realization by us than the materialists believe. And seeing this, we have called this new democratic form for modern life, BROADACRE CITY—a city of the future that is now and would be nowhere unless everywhere: a city that is the nation.

Present rigid monarchic patterns of the city should be thrown away before they throw more men away. The big-city is more a hideous scaffold for young modern life than it is the broadway into freedom our forefathers intended. Eleven million conscripts should come back to their native land to find a more definite vision of the land promised them. They should set their feet again upon the broadway to freedom of initiative and security in a life wherein they can be "No" men as well as "Yes" men and stay out of jail. High time now honestly to try a true Capitalist-order in this country for their sake.

Were democratic form ever actually realized, this, their nation, would resemble a co-ordination of great well-laid-out parks in which buildings were exten-

America's ranking architect, Frank Lloyd Wright, works with his students on the plans for Broadacre City at Taliesin.



sions and enrichments of a natural way of life, not little hot-boxes set up on edge or upon end, put end to end in regimented rows as hard as the hard streets they face. Buildings of every sort should have plenty of ground under them and about them because there is more than plenty of ground for more men than we can even imagine. And buildings would have vital beauty because they would be built in countryside out of countryside for the countryside—built of native materials for free appreciative natives: perhaps some of them built mostly of earth in new types of form and spacing; fit for the machine that now enables such buildings to be made; the machine used as a blessing to them, not as a curse put upon them to betray them. And this new freedom should be theirs because there is nothing better to do with our machines or with our great gifts of splendid ground. We have been busy building a few such buildings in our country but, necessarily, in isolated places. There is no longer good reason why any of us should go back and forth and go back and forth again to everything or anything we need everywhere or anywhere. There is every good reason why everyone should go right to everything from where one is and all be, readily, where everything necessary to life is, everyone the more secure and happy in the use of it than ever before. Nor is there longer any need whatsoever for the wasteful to and fro, dirt and smoke of the gridiron. Nor is there longer any need for any lack of privacy and no hope for the kind of work we most want to do. Clean, comfortable, free, independent lives should be ours. Why not give these good things to ourselves? It takes no more than common sense to realize such true democratic Capitalist-form as this because we have new and powerful means to achieve the new forms of organic-building. We have everything but the knowledge of how to pro-

ceed to make use of these new tools science has made to produce the right kind of building in the right way. Ideas concerning that right way have been too long in coming to us. We have been so mis-educated that we are afraid of these ideas.

Science is not enough. It is only able to put good tools in a tool box! Only the scientific art of architecture and its philosophy can show how to use the tools in that box for the uplift and freedom of man.

This thing we call the machine has prematurely brought far more men on to hard pavements, into factories, stores and agencies than can ever grow and prosper there. But that same machine, properly used by organic-architecture, can take men out again to their native birthright.

The ground, no less than ever, is the true basis of all civilized culture, and democratic freedom need be no byword. Individual independence can now be a reality. Men may co-operate and inspire each other only when they are independent individuals.

Decentralization is already inevitable. Decentralization is the only way to work against poverty, wage-slavery and war.

No long-range dream, this new reality must be put as a vision into the practical minds of these uprooted eleven millions coming back home again soon. Put before them in tangible form. Performances to date have been ignorant and poor. Promises are not enough. Why not try a true Capitalistic system in our nation? Why not make the Republic our own? And to set against all mere expedients, why not make a practical project of a natural economic order that is naturally Democratic: a civic pattern for true, manly freedom in living here at home. A great promise . . . kept!



Broadacre City models at the opening of the National Exposition of Arts and Industries, Rockefeller Center, New York.



Lawn at Teaberryport, New York—Sunday afternoon

Intentional Community

Social Unit for the Good Life

A CREDO OF THE TEABERRYPORT GROUP

The Need

EVERYWHERE men are hungry for a truer, more creative way of life. The old ways have proved fatal.

The Obstacle

There is a vast social inertia.

Men continue to live by exploitation the while they dream of brotherhood. Men of good intention lack conviction while men of evil purpose pursue their ends with passionate intensity. Some deal in vague, remote promises that belong to the millennium. Others act as though the abundant life can come through some political jack-pot.

The Hope

Here and there in widely separated places, small groups of men and women of good will are trying another way. They are impatient with empty promises of brotherhood always tomorrow. They seek a witness to brotherhood today, a present proof that man can live in brotherhood. They are ready to assume the practical responsibilities of that testing and to learn by what means life may react on life to evoke brotherhood and the public spirit. They have already begun the creative adventure of intentional community.

The Present Hour

In community these pioneers need wait no longer for large numbers of people to be persuaded of the values of a better way. They build their own bridge between their professions and their practice. They begin at once to live toward their philosophy, instead of continuing, as men generally do, in unhealthy separation from it.

New Concepts for Old

They make their group economy as co-operative and as self-subsistent as possible. They reduce to a minimum their dependence on exploitative relationships. They change the whole dynamics of their economic processes. They encourage the development of a new type of productive machinery—larger and more efficient than those types now designed for the home, but smaller than the Franksteins of mass-scale industry which impose inhuman working methods and ravenous demands for wider markets. They gradually free themselves of the

coercions of a job-holding society, with its inevitable dictation of manners, fashions, and morals.

God's Country

They are free now to emerge from their long exile in cities. They earn their livelihood in rural surroundings where they come at last in sight of a universe which offers them the matchless miracle of living its life as their own.

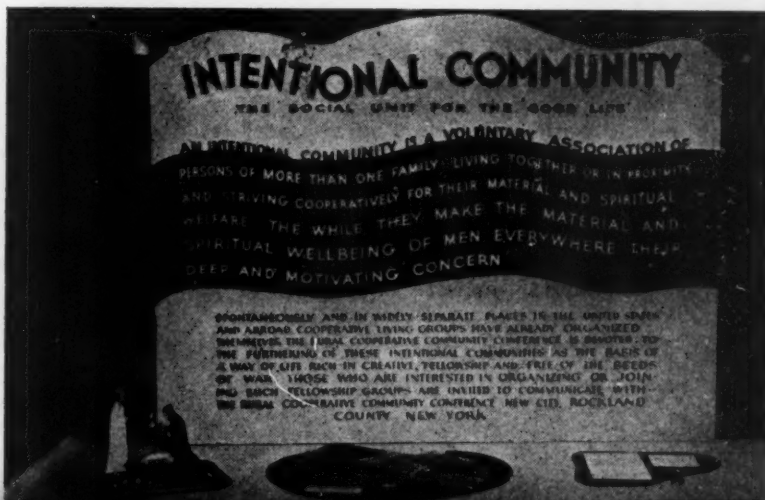
The Earth Is the Lord's

They extend co-operative principles to the land, to make possible for every man a participation in the ownership of land and houses and the tools of production.

The Age of Man

Gradually they develop more varied skills, and they regain some of the skills they have lost in the years of too rigid specialization in which they had used fewer and fewer of their abilities in their work and in their play until they had become less of men. Now in the fullness of community, they find a new enrichment of personality, a wider diffusion of the qualities of leadership, and in general a greater social use for their resources and facilities. At every age level they are able to enjoy the heightened values that come to those who work together for a creative goal. Before, they were without influence in a society that showed little response to their needs and their thoughts. Now, from earliest youth through maturity, community provides the opportunity for each to take a significant and appreciated part in the planning and progress of the society in which he lives.

The RCCC exhibit at the Antioch Conference on Postwar Community



December, 1944

Time for Life

Through group co-operation, they reduce the time required for the growing and preparation of their food, the maintenance of their houses, and their other material needs. They have more time for social and cultural occupations. At long last they escape the great contemporary tragedy of earning their living by wasting their lives. Through their increased leisure, each of them has the opportunity for the development of his own creative gifts. This many-sided fulfillment enriches the common life.

Time for Living

They begin to organize their own schools, so that they may educate themselves and their children toward co-operation and peace rather than toward competition and war. They come to grips with the complex task of combining the multiple aspects of man's nature into a single effective entity. They demonstrate that life need not be divided into artificial time segments—the first twenty years for education, the next thirty for earning one's future security, and the remainder devoted to the seldom successful attempt to avoid being a burden to others and a bore to oneself. Instead the educational, economic, and social interests go on together through all the seasons and all of life.

Members of Each Other

Through the daily habit of thinking and working and playing together, they are developing a new harmony between individual desires and the wider good. By close integration they are lessening those natural disasters to which individual man is subject. They need not lean on the statistical tables of large-scale social security plans. They prefer instead to place reliance on true human relationships. Toward the goal of these

higher moral standards, they show a will to continued experimentation. They assist one another through conscious and unconscious imitation and encouragement to live by such standards in all that they do within the group and outside it.

Microcosms

They count their communities as small-scale testing laboratories for man's moral progress. They know how small their individual communities are against the total background of national and international rivalries. But they take comfort in the knowledge that the laboratories out of which such remarkable material progress has been made are also small compared to the vast field of their influence. And that by concentrating the problems of human relationships within small groups they may view them more completely and, as a consequence, solve them more effectively.

The Manifold Mind

By knowing more intimately a greater number of persons than might otherwise be possible, they hope to increase the accuracy, the scope, and the penetration of their psychological knowledge. Already they have realized that the intelligence of a well-integrated group is actually higher than that of any of its members.

Some Species Perish

They have taken upon themselves this comprehensive pattern of co-ordination. Through it, they will become better skilled in the techniques of co-operation than would be possible by any less thoroughgoing means. Thus by community they hope to assist in the quickening of the next historical era which must be an era of universal co-operation if it is not to be a chaos of ever madder destruction.

Alphabet with Meaning—The RCCC

What It Is and What It Does

Stephen Leeman

THE Rural Co-operative Community Council started on February 22, 1942. Sixty of us, representing a wide range of affiliations and backgrounds, came together out of a conviction that there was in "community," in the profound and all-embracing sense in which we were beginning to understand it, some positive answer to the needs of our times. That conviction grew stronger throughout the conference. Before we disbanded we had organized ourselves into a permanent body committed to furthering the knowledge and growth and co-ordination of creative fellowship projects and intentional co-operative communities.

A Working Committee was elected to bring this commitment toward concrete realization. Its first step was to articulate

the "sense of the meeting" by adopting as masthead and guide the words, "devoted to the furthering of the co-operative community as a way of life rich in creative fellowship and free of the seeds of war." It also attempted to express more specifically the general mandate the conference had given it in the following:

List of Functions

1. STATISTICAL

- To gather information on existing co-operative communities with pacifist or other consonant philosophies.
- To gather information on individuals interested in organizing co-operative communities or in joining with them.

2. CONSULTATIVE

- To advise groups concerning the methods and practices of other co-operative communi-

ties and to render all possible assistance to them.

- To help individuals clarify their own needs with respect to co-operative communities and to assist them in finding the place that will best answer those needs.

3. EDUCATIONAL

- To study and summarize all available literature on the co-operative communities, past and present, and to make such findings available as reference points in the current movement.
- To organize a lending library and other facilities for disseminating information on the subject of community to those interested.

4. INTER-CO-OPERATIVE

- To devise methods whereby co-operative communities may be best informed of the entire movement so that they may help each other in their development.

5. SOCIOMETRIC

- a. To explore the possibilities of developing tests for determining the fitness of interested individuals to live the life of a rural co-operative community.
- b. To explore the comparative values of existing and projected techniques in co-operative living.

Perhaps the best study we can make of the RCCC in action is to consider to what extent and by what means the Working Committee has been fulfilling the purposes set for it.

Statistical

In the pursuit of its first function, the statistical. We have already developed information on about 100 co-operative living projects, and on almost 1,000 individuals and organizations interested in intentional co-operative community. By this investigation we learn of new groups that are forming or of groups that have already formed spontaneously and in widely separate places. Often they know nothing of each other or of the RCCC, nor do they know that, for all their separateness, they are joined together in an amazingly common purpose, and that together, strengthened by the sharing of their experiences and their findings, they form a nucleus out of which a new society, in their own generation, may begin to evolve.

At first it was the plan of the Working Committee to publish the community list it had assembled in the form of a directory of intentional communities in the United States. But such a project has thus far proved impractical. In the current formative stage of communities, both their aims and their personnel are so constantly changing that it would be literally impossible to avoid having a directory obsolete by the time its proof-sheets had been corrected and its pages bound. The Council with its aggregate of information is in a position where it can more effectively put individuals seeking community in touch with those groups where the mutual needs of both are likely to be served.

Consultative

And so it is that the statistical news-gathering function of the Council enables it to perform its second consultative function. Because we can only share what we first receive, the working committee encourages the use of its carefully planned questionnaires and other fact-finding data sheets. These forms are supplied freely and gladly to all who are interested in completing and returning them. They serve not only as a means of conveying information to the Council, but also as tools for clarifying and re-appraising the objectives and needs of individuals and groups.

From each of the forms which is returned to RCCC, from each letter that

comes to us, we receive some new understanding that has added to the ability of the Working Committee to render a more effective service. On each phase of community, its form and its techniques of ownership, its economy, art, and architecture, its education and recreation and disciplines, a pool of information and resources is gradually being developed which represents, as it should in community, not the genius of one man, but the combined intelligence of all who have participated.

Educational

This accumulating pool of knowledge is kept lively and fluid by the repeated application to real community-life situations. Through letters in answer to particular queries, and through the columns of the Council's quarterly newsletter, *The COMMUNITEER*, we share the knowledge we have accumulated.

Issue No. 3 of *The COMMUNITEER* also carried a bibliography on the subject of community—its general principles and its practice in specific historical experiments. The bibliography has more recently been enlarged through the generous and notable research of the librarian of the Labadie collection of the University of Michigan. RCCC's own free lending library of books on co-operation and on community is still no weighty resource, since not enough books have as yet been contributed. But the books it does have have gone the rounds of those who wanted them.

During the current year, the Council has published three of its own pamphlets. These are titled, in the order of their appearance, *Education in Community*, *The Communities of Tolstoyans and Mutual Criticism in Community*. The first of these contains some basically revolutionary thinking on the philosophy of community and the problems of implementing it in our daily lives. The second pamphlet furnishes a valuable and perhaps otherwise unattainable record of certain influential nineteenth-century communities. The third pamphlet is a study of a technique which is already proving helpful in those communities which are experimenting with it. All three pamphlets are available from RCCC at twenty-five cents each, or five for one dollar.

Inter-Co-operative

To make effective the fourth function of the Council, the inter-co-operative, we began *The COMMUNITEER*. It would be a denial of community for any group to develop an insular character. Even groups can be lonely. Through *The COMMUNITEER* the various groups are able to speak to each other of their progress or what may be hampering them; of their successes so that they may be

multiplied, and of their failures so that others may avoid similar pitfalls.

The Sociometric

The sociometric function of the Council has had to wait. Little has been done in the way of developing test procedures to determine fitness for co-operative living in general or congeniality with specific community groups. But it is in this field of inter-personal relationships that some of the most crucial problems remain to be solved. It is in that area that the individual community and the Council can make an important contribution. Each community can count itself a potential social entity, concerned with the total individual as a living, functioning being, interacting with others in an environment small enough for effective understanding and control. It is to be expected that as community grows in strength and becomes more conscious of its own purpose, the Council will assist in developing significant techniques in the field of social science.

Organizational

If the above review of functions and their expression seems in any way the work of a large, well-endowed, and departmentalized organization, that impression must be corrected. The RCCC, as an organization of the sixty or so people who started it, has existed formally only in the two meetings it has held. For the first year the members of the Working Committee were nominated and elected. At the second conference, in February, 1943, membership in the Working Committee was made available to all who would join it. It is still so available. The question of a third annual conference, opened to the thousand readers of *The COMMUNITEER*, elicited no favorable response, due to the problem of time and the difficulties of travel. Those same problems, plus the fact that the members of the Working Committee are widely scattered, have made the burden of the activities of the Council devolve on those resident at Teaberryport.

Meanwhile the Council has reached a point in its growth where it has the most urgent need of help, financial and otherwise, from those who wish to see its work go forward. It is not endowed, nor is it maintained or controlled by any other organization. It is non-profit, non-sectarian, non-political, and non-violent. It is committed to no doctrinaire theory and is ready to make common cause with all who share its aspirations. All its work is done by those who are devoted to its purpose, and who give it their time gladly and freely. But it is in the nature of community that that giving should be widely shared, and it is hoped that a greater number of persons will come forward with offers of such sharing.



POP.

V. Friederika

(Editor's note: When we planned this number on community, we felt that we should have one article which would describe the experience of a college graduate who went back into the small community to stay. Dr. Morgan suggested Mrs. Van Buskirk. She has lived for thirteen years in Roann, Indiana, where, this year, she is president of the PTA and where her husband is a banker, president of the Lion's Club and member of various boards and councils. The Van Buskirks have two daughters. In a letter to Dr. Morgan she says: "To live in a small place happily, it seems to me, the ego is the first and necessary casualty . . . one has to like people to work and play . . . effectively." For the rest of her experience and for the saga of the growth of a liberal spirit in a small community, we suggest you read the article.)

AS the one spot on the earth's surface in which to spend the rest of my days, I did not choose it, but it produced a boy with whom I fell in love at college, and when he came back to do his life's work, I came with him as his wife, thirteen years ago.

It was exciting to take stock of the physical surroundings. The town of 450 persons is the center for a farming community in northern Indiana. There are the winding Eel River for boating and fishing, Paw Paw Creek for skating, Luken's Lake for swimming, the woods for picnics, hills for coasting, the back roads for hiking; and in town shady wide streets, green lawns, flower gardens, the sky at dawn and at midnight, and all the homes where families live and grow. The business section of town is exactly two blocks long, containing three groceries, one bank, a junk dealer, one pool room, a plumber, an electrician, two cream, butter and egg salesmen, two restaurants, a feed store, post office, barber shop, telephone exchange, and five filling stations. Then there are also club rooms for Free Masons and Eastern Star, and I.O.O.F. and Rebeccas. To a stranger it looks like any other small mid-western town, but not to us who live here.

When one is first married, one's time and energies and enthusiasms are for a time applied to "fixing up" an environment within "four walls and a ceiling" which will be congenial to one's tastes and comforts. There are book shelves to fill, pictures to choose, record albums to "collect," newspapers and journals to subscribe to, aside from every day's satisfaction in simply keeping the routine of housework running smoothly. To be brief, one soon finds that these satisfactions are not enough. They are somehow static and lead to complacency and atrophy of all the exercised qualities of mind and spirit so used in college. One comes to realize that it is in human relationships where the creative faculties are exercised, and in a small place,

human contacts are warm, intimate and genuine. Sham is quickly detected and shunned. Folks prove their worth by active doing of work and by being sincerely themselves.

Gradually one finds her hierarchy of values changing. Next to personal integrity, the foremost value is in creating means whereby both yourself and others may experience the richness of living, may be aware of its wonder, sense the marvel of growth and change, may take stock of the gifts of life which feed the spiritual nature. Nothing grows without nourishment, and if the purpose of this life is to grow to the fullest possible dimensions of the spirit, the spirit must be fed. Height and breadth are easier to attain than depth, for the latter is dug by suffering.

We are meant to be creative creatures. Man's mind is distinctive from whatever thinking apparatus the beasts possess in that we have mental eyes which see the past, present, and future as a living stream of duration, and we have the mental tools with which we can distil the values from the past and in the present mold the future to our purposes and ends. That which is inevitable and beyond my control, I accept, such as the mind set of many adults, their clinging to the status quo. One realizes in a small town that rural people are getting the work of the world accomplished, raising food, raising children, living together in integrity and good will, creating unconsciously a busy, peaceful, not very swiftly changing community. One develops profound respect for work-gnarled hands, sun-burned brows and forearms, overalls and work shirts, and courageous hearts. One knows with a deep humility that the roots of these people go deep down into the soil and the seasons. Their faith is a working faith.

I soon knew that the "education" to which I had been exposed was not only a privilege, but had now become a responsibility, for I had caught up with the future which lay like warm clay in my hands. In college one pretty much has her own way. Lectures are prepared for her; social events are arranged for her; leisure time is rich in fellowship, "co-education" and fun, plays, discussion groups, hikes, concerts, etc., etc. Unconsciously one develops the attitude that life is ready-made. Then one leaves that highly oxygenized atmosphere and consents to be transplanted to an environment of no lectures, no plays, no discussion groups, no concerts, no "bull sessions," no sharing of meaty and provocative ideas, into a routine where life is still a "dome of many colored glass" but which does more darkly "stain the white radiance of eternity."

ONE day in February, 1936, I was working in the bank up town when a bandit entered, held me round the neck for ten minutes with a .45 in my ribs while my father-in-law

Van Buskirk



willingly packed up the cash for him. After the "gentleman" had departed, leaving me with a black eye and two weak knees, and I had come back to life from a state of suspended animation, there rang insistently in my ears those words of Horace Mann, "Be ashamed to die until you have won some victory for humanity." I believe that was my road to Damascus, for life took on a different quality of meaning afterward, which it has sustained ever since.

I felt the need desperately to grow. How to begin? How to develop a sense of validity and integrity of purpose? Poetry was my weakness, so I read the great poets, then the philosophers. Emerson was my favorite, and he introduced me to Thoreau, whose bold and original thinking stirred me. Alcott with his *Conversations* and *Journal* started me keeping a journal; Channing swept away many cobwebs from my brain; Parker taught me that the affections are more important than the brain; and Margaret Fuller's courageous and curious mind stimulated mine. I studied all I could find on old Concord, and when I went there it was holy ground I walked on and holy air I breathed. But each of these led me to others, particularly to the Oriental philosophers and scriptures, Laotse, Confucius, and Buddha and their disciples. Then I met Marcus Aurelius whom I consider a friend, and St. Francis, the man of childlike joy and consummate faith; Spinoza, for whom all the universe was a living pulsing experience; and Voltaire, whose clarity of insight and sharp pen stabbed at much worthless hodge-podge of confused thought. Then I read Winfred Rhoades, Alexis Carrel, Rufus Jones, Fosdick. Most important to me has been John Haynes Holmes. His has been an horizon-stretching friendship. He has led me with patience and love to know men like Kagawa, Gandhi, and Schweitzer, and to feel the desire to think through social problems. I have known him not only through his printed and spoken word, but also through correspondence for eight years or so, as well as through brief visits with him in the summer while he is vacationing from his work at Community Church in New York. Nothing I could say could express the importance of the influence of such a friend. It means guidance in confusion, courage to seek the truth at whatever cost, and simply lifts the heart to know one of whom Countee Cullen has written,

"This man proves flesh exalts his dust."

Whatever growth materializes in the realm of human relationships, it has its origin in an individual heart, mind or soul. The place wherein to apply the common sense, understanding, vision and good will which one's hours in an ivory tower have created is in every day's relationships with human beings. One soon finds one does not have to try too hard. If you give of

yourself you will be given unto, and the mutuality which grows is one of the gladdest and most richly creative of all experiences. If you do not fear to go beneath the surface with folks, you will find the humanity common to all of us, beautiful and earnest. I think it is God. We are so shamefaced about letting Him out, but there He is, ready to meet us face to face in frolic and fun, or in passionate zeal, or in simple loveliness, humility or longing in the heart of the man, woman, or child next door.

SO much has been written about what is wrong with the churches, that I hesitate to add to it. However, of the five here, I attended two, taking with me the willingness to learn, the desire to worship, and when asked, the readiness to teach. What did I find? Interpretations of the Bible far removed from actuality, making of religion a supernatural thing, thereby sacrificing much of the Bible's beauty and power with which it glows and vibrates when interpreted as the record of the changing conceptions and growing consciousness of God in the life of the Hebrew race, culminating in the life and person of the greatest of all teachers and prophets, Jesus of Nazareth. I found confusing identity of Jesus with the Father, and a casting of the responsibility for "saving" our souls on him rather than challenging us to grow our own souls by character and service. There was little, if any, social consciousness even, insofar as persuading the churches to take an active and vital interest in community affairs. There was a sanctimoniousness which was harsh in judging others with an ugly intolerance. There *was* sincerity, a certain brand of humility, little vision, and much personal friction. Generally it took me until Wednesday to get over the pity of it. In fact I finally made my exit when I found that a questioning mind was not welcome, when I was told that "it had been decided" that I was an "instrument of the Devil which he had been using to challenge the sincerity and faith of the true believers." The Devil lost that round, for we agreed to disagree without animosity. With individual church members there is every reason to be completely friendly, but I am discontented with the "Churchianity," and the separation of the sheep from the goats in as small a community as this, or anywhere. Where is the joy and exhilaration, spiritual power and insight which religion can mean?

One cannot face such situations and be honest with herself and others without trying desperately and conscientiously to discover why they exist and what can be done about them. It means frustration; it means loneliness oftentimes. Precisely then is the time for taking stock of your inner potentialities to see what can be built with the material at hand. If you think this is not suffering, you will agree that there *is* sorrow in it. To see folks who show no signs of being aware of the mystery and

marvel which is life on this green planet, who radiate no joy, whose eyes are shielded by blinders of tradition and fear (and fear is the worst offender)—well, you feel it as a personal loss, and in order to compensate to the universe, you try to exercise your own fund of joy, radiance and whatever vision you have gained. You try to increase your knowledge; you keep your heart open and warm. Yet underneath, you hear with Wordsworth, "the still sad music of humanity."

ONLY after you have served an apprenticeship of perhaps years, of getting acquainted, cultivating good will, earning the people's trust, and learning their interests, their frustrations, sharing their problems, do you have the right to suggest basic changes in a community pattern of living. Small communities do not care to be changed from outside or from above. But having served the apprenticeship, one may have discussions with individuals or with groups based on the needs and motivated by the emotions of all concerned. Sometimes the changes materialize, sometimes they do not. There is, however, one way which never fails, and that is to take a group of children and work and play with them, whether it be in Girl Scouts, 4-H, a Sunday school class, or just a neighborhood spontaneous gathering. I never experience quite the quality of joy and the sense of being useful as after a nature hike, identifying trees and flowers, or following animal tracks in the mud or snow, or a swimming party, or an hour at night sitting on country fences studying the constellations with youngsters. They will take as much as you can give them, and their wonder and delight reflects itself in your own heart. More plebeian tasks are teaching baking, sewing, canning, etc., in your own home, if children lack club rooms, as mine do.

Another joy is the long "bull sessions" some of the alert young folk have with us. We talk about literature, politics, art, people, sociology, the war, and religion—always religion. Everything seems to lead to it, for the attitude one holds toward anything else is colored by the feeling one has of his own relationship to the universe and its creator. Dr. Arthur E. Morgan uses a term which I like to think of in connection with this sharing of ideas and work and play. It is "islands of brotherhood."

Let me give you a list of some of the major community activities which have taken place in the last few years. Any person who is willing and able to assist generally has an opportunity to do so. There are four or five community suppers and

source

As attitudes and standards on which world religious leaders of all time are agreed receive major emphasis in sermons and religious programs, the church serves to unite the community; but as highly controversial doctrines receive emphasis, the church tends to divide the community. In so far as churches attempt to close the mind to truth in any other group, the effect is to build walls around the groups. Co-operation is possible on a basis of the things that the churches and the community have in common.

—From a round table discussion at the Antioch Conference on the Post-War American Community.

It is the responsibility of religious people, leaving their altars of worship, to go into society as citizens and to build the values derived from their religion into their social, business, and political relations.

—From *Religion and the American Dream* by Everitt R. Clinchy.

From a letter of a member of a rural, co-operative community, to a friend.

You have no idea what is meant by "Community" if you think persons joining one do so to escape people or problems. There are persons who don't know what they want, and they turn to community. But if they're lazy or selfish, they can't bear it for long. I can't imagine a more severe test for anyone than living communally, even co-operatively, with a small group, especially on a farm.

It isn't at all like the disjointed city life, where one side of you is religious; another, social; another, producer; another, consumer—each with a different set of individuals. In a community group you work, play, and pray with the same group much of every day. The basic problems in human relationships become very clear, and, if you are to continue to live together in any kind of peace, those prob-

lems must be faced squarely and fairly. . . .

programs during the year, one of which is the banquet for the basketball team. There is the PTA Summer Round-up of pre-school children for health examinations. There is an annual Alumni Banquet. There are volunteer fire departments, both rural and village; amateur nights in the park uptown; band concerts by the high school band; free moving pictures on Wednesday night; hobby shows; until the war, Fall Festivals with exhibits of livestock and the women's handiwork, such as baking, knitting, sewing, etc. There are exhibits of antiques, flowers, school handicrafts and garden vegetables. There are Memorial Day services, baseball games, community chorus, saddle club, and a fine Carnegie Library. When the floor in the community gym needs to be laid, volunteer community labor lays it; when a farmer is ill, his friends and neighbors plant or harvest his crops for him; when a family has a fire, the community donates clothing, furniture and food. Hot lunches are served at school during the school year. At Christmas time carols are sung for anyone who places a candle in the window. These give an idea of the quality of the community spirit.

Have you ever considered how closely akin are the meanings of "community" and "peace"? In the Friends Service Bulletin this definition of peace was given. I think it is a precise definition of "community."

"Peace is the process of participation in creative life which realizes ideals of common good instead of special privilege; inner discipline instead of outward restraint; mutual trust instead of suspicion and fear; love instead of hate; understanding instead of intolerance; respect instead of ruthlessness; a means of reconciling the conflicting ideas and interests of party, class, peoples, races, and nations, on the basis of a faith in the spiritual nature and destiny of man in the universe."

It is an illusion that a village or even a farm need yield a life of frustration and hopelessness alone. The medium for the communion of spirits is not words but the living—the becoming, and the mutuality between your "becoming" and another's "becoming." Browning puts it this way,

"and to know
Rather consists in opening out a way
Whence the imprisoned splendor may escape,
Than in effecting entry for a light
Supposed to be without."

lems must be faced squarely and fairly. . . .

By example we hope to help society's evolution toward that way of life "that taketh away the occasion for war."

—From *The Communitarian*

Requirements for a true community:

1. The people must have common interests.
2. There must be opportunity for significant intercommunication.
3. Resources must be available for testing and correcting perspectives.
4. People must find delight in enlarging their point of view.
5. There must be opportunity and resource for co-operative evaluation both of actions and of values.

When a neighbor's house is on fire the flames are with difficulty kept from your own.

—Ovid

Magna Charta for the Home Town

Earl C. Hamilton

The editor of the
Yellow Springs
News tells a story

NEAR sundown August 1, 1943, citizens of Yellow Springs, Ohio, after a festive afternoon of community picnicking, thronged around a platform in the grassy yard of Bryan High School, and listened intently to a document submitted for their approval. At the end of his reading of it, Lowell Fess, Mayor of the village and General Chairman of the Little Peace Conference, called first for the customary sign of those approving. A deep volume of "ayes" rolled back in answer, with cheering and handclapping which lasted several minutes. Then, in the dead silence greeting his call for "noes," Chairman Fess said: "It seems to be adopted."

Such was the community's ratification of the Charter of the Yellow Springs Little Peace Conference, already accepted by the Conference delegates.

The spirit and intent of the program to which Yellow Springs committed itself in that twilight setting stand out in the Charter's preamble. There, the Charter is named as "a contract" of the community with the local men and women in the armed forces—a pledge of a better Yellow Springs to return to and a dynamically improving town to live in. The Little Peace Conference is conceived of not simply as a series of meetings but as a continuing effort in terms of concrete projects.

In the body of the Charter, a Service Men's Replace-

ment Bureau stands out among fifteen projects named—some "immediate," some "long-range." The Replacement Bureau is charged with working out re-employment and other needed postwar adjustments for the service men and women. Other listed projects include a new grade school, a recreation center, additional local industries, a housing project, improved sewage system, better streets, extending scope of municipally-owned public utilities and public education toward the manager form of village government.

What were the antecedents of this solemn community pledge and of the sustained effort carried on subsequently? The first group aspirations in that direction cropped out in the informal give-and-take of six Yellow Springs veterans of World War I who found themselves casually thrown together one night in the early spring of 1943 at William Pohlkotte's restaurant. All felt the urgency of preventing, after this war, a repetition of what veterans had suffered in trying to get readjusted after the Armistice of 1918. Suppose that Yellow Springs were to look ahead and plan carefully. In that event, her service men in the present conflict might fare much better on their return than did the veterans of a generation ago.

But the actual founder of the Little Peace Conference

Photographic reproduction of meeting of six Yellow Springs veterans of World War I, in restaurant of William Pohlkotte (early spring of 1943), when general idea of the Little Peace Conference was first broached in a group meeting. Reading from left to right: Harold Igo, William (Bill) Pohlkotte, Orvia (Orvie) Kershner, Victor (Vic) Esterline, E. A. (Ed.) Oster, and Lowell (Red) Fess.



was Harold Igo, one of that group of six veterans. Some time before this restaurant symposium, the idea had taken tangible shape in his mind. His original conception of it tallied with its present organized embodiment—local obligation to returned service men as the starting point, and from that a broadening into all-around, long-range community betterment. And to him is due the major credit for initial promotion and organizing.

Mr. Igo, of a most interesting background as playwright, newspaper man and general writer, and with a passion for localizing democracy in concrete terms, is now Executive Director of the Little Peace Conference.

WHAT is Yellow Springs? A southwestern Ohio village, settled early in the 19th century and situated in Greene County, one of the most productive agricultural areas of the middle west; the seat of Antioch College, opened in 1853 under the presidency of Horace Mann; a present population of about 3,000 which includes some hundreds of colored citizens, largely descendants of freed slaves who flocked in after the Civil War, and also a good many newcomers, employed as defense workers at Wright and Patterson Fields not far away. Ripley may not know it, but there is not a practicing lawyer in Yellow Springs.

The degree to which the Little Peace Conference appeal has unified such varied community strains, along with the enlisting of high-caliber local leadership, represents a notable achievement in itself. The panel of delegates named from some fifteen civic organizations and groupings, includes both white and colored, all religious groups both Catholic and Protestant, and either directly or indirectly every occupation and profession, every educational, cultural and labor interest in Yellow Springs and adjacent rural area. The Permanent Planning Board (now known as the Executive Committee) of eleven members includes one representative each from the Village Council, the Village Board of Public Affairs, the Miami Township Board of Education and the Miami Township Board of Trustees.

With fully manned committees at work on all the projects originally named and others since added, the Service Men's Replacement Bureau has naturally been the most active. In answer to its personal letters and questionnaires to 332 local service men and ten women all over the world, the Bureau has received many replies, indicating on the part of those responding keen interest and deep appreciation.

The enthusiastic local response to the project of a new grade school involves other possibilities as well. As a site for the proposed school, Antioch College, at present writing, is favorably considering the deeding of the historic 20-acre Mills House tract to the village. Such a gift is conditioned on the readiness of the village to set up on the tract a combined development which would include such public enterprises and benefits as municipal offices, recreation center, swimming pool, tennis courts, baseball diamond and possibly a small theater, in addition to a school. Present interest in this enlarged plan promises well for its carrying out.

EMPHASIS on youth and its needs is outstanding and pervasive in the structure and spirit of the Little Peace Conference. This is self-evident in the approach

to the postwar problems of youth now in military service and in the school and recreation projects just mentioned. Local young people who have reached the age of 18 are eligible to general membership in the Conference. In it all, youth's readiness to receive is more than matched by its eagerness to serve. From the uniformed hundreds far away, some of whom may never see this village again, come constructive suggestions for the benefit of the home town. Young people at home have co-operated unselfishly in the Conference's public events and day-by-day effort since its opening public session June 13, 1943.

At the community picnic of August 1, 1943, filming crews from Office of War Information, Pathe News-Reel and Paramount-Universal News-Reel recorded every significant detail. The OWI crew had already spent a good part of the summer "doing" not only the Little Peace Conference sessions but also the village and countryside. The outcome was a two-reel film for overseas showings. On this side of the water, Pathe News-Reel spread the story nation-wide.

This unexpected-outside recognition has been naturally heartening. Local leaders have been deeply touched by the many inquiries from other communities eager to do something similar to the Yellow Springs effort. The sponsors of the Little Peace Conference have never for one moment forgotten that Yellow Springs itself must carry the ball if it is to cross the goal-line envisaged in the Charter of 1943. Ready to share experiences and also to learn from what is undertaken elsewhere, the citizens of Yellow Springs start with the thesis that the sum-total of world freedom rests on each community making the contribution that only itself can make.



"The beauty of this place is, you'll have to take it or sleep in the park."

THE SATURDAY EVENING POST

Some Plans for

Postwar Community Reconstruction

Compiled and Summarized by

Fred Nora

I.

Dr. M. N. Chatterjee, social science professor at Antioch College, is convinced that, to deal with the group and national problems that flame into war, more than social work or relief and reconstruction missions are needed. He suggests that twelve families of good will settle on an area of farmland near the capital city of one of thirty-six northern states, that they build themselves twelve homes and a school—which would include a workshop and a laboratory—and start farming. After the thirty-six American groups were established, similar farm-school colonies would be set up near provincial cities abroad, with a central service committee to unify the entire project.

The nearby city, a state or provincial capital, would be divided into perhaps five sections, and each of the twelve colony families would invite twelve city families in the district to meet. This would be repeated later in other local districts, and in a total of sixty meetings perhaps 720 city families would have met with one of the rural community families. At first, people attending would be from the underprivileged groups, to whom the farm family present would point out the role which education, child, youth, and adult, should play in community, and in world betterment.

"City life," the farm family would suggest to the group, "is hard on most adults, and it encourages delinquency among children whom we expect, rather, to be learning to build for a peaceful world. People are at the mercy of a machine culture and they must live for the most part in congestion, noise, disease, exploitation and discrimination. We realize that plenty of rural slums exist, too. How can people start building a better world through the imprint each one can make locally? That is the problem. People would learn the method and the content of democratic co-operation for peace through adult community planning while the children work, plan, play and study at the rural school."

The children would learn to work with nature on the farm, according to Dr. Chatterjee, and they would enjoy crafts, games and manual training, relating all this to a study of real problems in economics, sociology, politics, philosophy and history. Education would serve to guide the child toward life goals. At a progressive college the youth would find himself a citizen of the world, and he would learn to harness idealism to realism in neighborly planning for a peaceful, happy world.

Young people trained as social workers, teachers, craftsmen, mechanics, farmers and for other vocations would be needed to build the houses, start the crops, meet with the adults and carry on child and adult education.

II.

In an urban community ten to fifteen young men and women of social vision would seek jobs in their chosen fields. After getting acquainted with each other and with the general community, each person would live, or set up housekeeping, in a different part of the area. Through his job, through religious and social contacts, each person would get to know local needs and problems, while in an informal way he would start planning and working with his neighbors to make his community and personal existence more satisfactory.

Whether it is co-operation among the women in taking care of neighbors' children, or pooling grocery orders and setting up a co-operative buying club, or starting a credit union or co-operative savings and loan association, the activities would grow out of local needs and local planning, rather than

source

The greatest hunger in the world today is for fellowship—for a sense of belonging, or of community. It controls the satisfactions and dissatisfactions of individuals and groups, provides experiences of contrast, revealing new possibilities, provides specific guidance through a compounding of perspectives, and shapes and limits the world appreciably by each individual.

—Regina W. Wieman

The problem common to all community life arises when the interests of one individual or group of individuals are placed ahead of the common good. But how can the community develop the solidarity and morale necessary to cope with its problems? Neighborhood spirit is high when all the families are working together on a common objective. In the local community and town the co-operation of the various civic, social, and welfare organizations is the essential condition for the solution of its problems.

—From an article, "A Close-up of Modern Main Street," by Ernest W. Burgess.

"Until you correct the impression of your child that his neighborhood is organized against him, you can't do much to correct juvenile delinquency."

This was the challenge hurled at the citizens of Indianapolis by Tom Deering, director of the Cincinnati recreation commission. He pleaded with Indianapolis leaders to project a recreation program based on the established principle that individual neighborhoods, with the guidance of trained recreation workers, can best work out their own recreation programs.

Mr. Deering said, "The reason we have juvenile delinquency is because we do not have community life. . . . We must develop such community life as will make impossible the anti-social acts we call juvenile delinquency. We leave the boys and girls to pick up the patterns of their lives from gangs because we provide no pattern for them. We are suffering from an adult isolationist attitude which excludes the children."

—Indianapolis News

December, 1944

source

Czech Communities in Oklahoma

Czech farm owners have averaged living on the same farm 27.5 years; their neighbors about 17 years. Czech tenants average 11.5 years on one farm; their American neighbors about 6 years. A larger proportion of the Czechs had gardens, orchards and milk cows. A larger proportion of the Czechs had hogs and chickens, with more animals per farm than their American neighbors. Two-thirds of the Czech farm buildings were in good condition, as against a quarter of those belonging to their American neighbors. Four times as large a proportion of American farmers were living in "shanty" type houses, and four or five times as large a percentage of the Americans' homes were unpainted, and had untidy grounds. Twice as large a percentage of the Czechs had water in their houses, and had telephones. Four times as many Czechs belonged to some organization. With the Americans, church membership was almost the sole association; with the Czechs a general, non-religious cultural association was dominant. The Czechs are invariably well educated.

Perhaps foremost among these ["broader groupings of ideas and attitudes which are the more significant elements in the Czech approach to agriculture"] is the Czech attitude toward the group as such. Social activities among the Czechs are on a group, rather than on a special-interest basis. The result is that there has developed in the individual a sense of belonging, a pride in the group and its tenets which is very strong.

Such group spirit vitalizes group tenets. These are constantly reaffirmed through group contacts and strengthened through the social approval by the group of individual adherence to them.

Among the Czechs . . . respect for the land as the productive element in agriculture is shown in the almost uniform group effort to maintain its productivity by the techniques with which group members are familiar, or new ones as they become known. . . . The reason these practices are so widely carried on by group members is not because these people are inherently better farmers than the native Americans, but because care of the land is a group tenet.

—From *Czech Farmers in Oklahoma*, by Russell Wilford Lynch. Bulletin of Oklahoma A & M College, Stillwater.

The community is a fictitious body, composed of individual persons. . . . The interest of the community, then, is what? The sum of the interests of the several members who compose it.

—Jeremy Bentley

representing a central office, rigid "reform" movement. If the neighbors were concerned about local or state politics, they would work together on that in the spirit in which they had been co-operating all along. It would not be a political letter-writing group; and eventually the various neighbors around each of the original ten or fifteen persons might unite in promoting community-wide civic movements.

You may find that some problems in your postwar town or city are beyond the ability of your church, civic club or welfare agency to solve alone. Young people of various local groups might suggest that each civic-minded organization be represented by an elected delegate to a community council, which would be formed to help the community meet by democratic action its needs in housing, recreation, sanitation. The community council would encourage study and organizational co-operation in dealing with civic matters not within the scope of local government, such as the introduction of an adult education program, community arts and crafts center, or summer day camp for underprivileged children. A youth council might likewise be formed, and younger citizens could furnish leadership for local handicraft, sports and social service projects.

III.

A similar procedure in rural areas calls for one or two individuals or couples to move into a county, obtain jobs in some field like social service, education, agriculture, building, co-operatives, church or labor leadership. After they are established, known and liked in the community, they get acquainted with others in the county who share similar views on community reconstruction and together they organize county fellowship groups. These groups would help people start co-operatives, welfare programs and political action groups, following democratic study and community discussion of local needs. Participants would preferably settle on the land and earn their way by working with farming, small industry, social service or co-operatives, if any such exist in the area.

Many communities—while they may not realize it at the start—could use young people with such vision, although the proponents of Plans II and III have been thinking specifically of Northern California. Summer volunteer work camps, sponsored by Methodists, Friends, Brethren, Congregationalists and other organizations, give youth training in constructive citizenship that reaches far beyond what the group can do for the community in two months. The real impact, test and chance for achieving lasting results come when a person returns to his own town. Some colleges regard the experience of community reconstruction and study in a work camp as meriting academic credit for the student-participant.

IV.

A few students of deep spiritual concern may be drawn close to one another and want to form new co-operative communities or colonies in which they will be able to build cell brotherhoods that emphasize strong character, simple living and sharing of all aspects of group living. Or you might join one of the many existing co-operative colonies in the United States, Canada or Britain. Such groups usually undertake constructive service in the wider, general community.

V.

Perhaps someone should champion a postwar plan which includes the possibility that people of other cultural groups can teach us a few things. This proposal is, in part, a product of the writer but it combines several other approaches, and as yet has no sponsoring agency.

Say I am second generation Norwegian. I don't know any more about Norway than do friends and relatives of Norse extraction in my community. But in our group, for example, there may be a teacher, a business administration school graduate, a "medic" who has just finished internship, two farmers, one a graduate of "ag" school, a civil engineering student, a carpenter and a mason. We get together and study Norse culture, politics, local government, social, economic problems and language at some college, or

less formally with the help of whatever resource leaders we may locate.

We (or a social service committee that encourages the plan and has some international ties already) learn that the village of Forde, Norway, could and would welcome our group. We would confer upon arrival with the "sponsoring committee" in Forde, get acquainted, plan what work of social importance, physical and perhaps educational, is needed to further a program of community betterment which has been evolved by our group and the committee, following preliminary consultation with other villagers. We live in the villagers' homes, and we work together for a year.

But how would they like to be "reconstructed," even if co-operatively, by a group of foreigners? It should be agreeable with them, for a similar group of *their* young people is doing the same thing in *our* town back in America! Many small groups would make a large total movement. But to create the inter-cultural, world-community allegiance necessary for world organization to succeed is no small job. Nor impossible!

National service, not necessarily military training, is a possibility after the war. If camps for youth service were set up on the order of the churches' volunteer work camps to tackle soil erosion, construction, social service, slum clearance and other jobs in American communities, training for later service abroad could be carried on in camp.

VI.

The advocate of world federation would say that most plans ignore the global level, on which even now about thirty agencies still operate, such as the International Labor Office with headquarters in Montreal, Quebec. Why not follow your vocation as statistician, lawyer or journalist with some functional international organization, which, by its existence and by its continuing service across frontiers, is helping to build the international public opinion upon which world government will stand or fall? Such jobs are possible. The League of Nations had built up a rather effective, internationally-minded civil service and secretariat. Better still, why not work through the church in its missionary program?

Starting Now

What postwar preparation might we be carrying on now while we are in college, in service, in factories, so we can live our religion in the community to which we expect to return? For each of us—alone or in congenial groups—to work out the answers to the following questions is to embark upon a practical life course of service to our community, whatever "plan" we may accept:

1. What should I do with my life?
2. What are the things that make up my community and the forces that keep it going? What are its social, economic, political, religious groups and activities? How are they inter-related in the community as I knew it, and as letters from home describe it today?
3. What are the main problems and needs of my community?
4. Which of these problems back home will I be best able to work on through my vocational and avocational activities, in terms of my interests and abilities?
5. Why do I think these things should be done in my community? Am I the person to be doing them? Do these tasks fit in with the aims and values of my life?
6. How can I best be sharing my concerns about our community with my neighbors back home? How can we plan together toward postwar reconstruction at home? How can their interest and aid be enlisted?
7. With my interest and present conviction, how can I be preparing myself where I am today toward this service for society? Then I will do these things, starting now.

Sources of help in getting started on a plan:

Plan I. Write M. N. Chatterjee, 218 A. Waverley Street, Palo Alto, California.

Plan II. Write Ruth Buckley, 2151 Vine Street, Berkeley, California.

Plan III. Write George A. Burcham, Three Rivers, California, for his leaflet, "A Call to Fellowship."

Plan IV. For names, addresses and descriptions of co-operative communities and colonies, write Rural Co-operative Community Conference, Teaberryport, New City, Rockland County, New York, which publishes *The Communitier* (cites experiences and problems of rural communities). The School of Living, Suffern, New York, publishes *The Decentralist*.

Plan V. For information on foreign relief and reconstruction write the Foreign Section, or for data on such domestic service projects as work camps, write the Social-Industrial Section of American Friends Service Committee, 20 South 12th Street, Philadelphia, Pennsylvania. Read *Two-Way Passage*, by Louis Adamic (New York: Harper and Brothers, 1941).

Plan VI. Write Campaign for World Government, 166 West Jackson Blvd., Chicago 4, Illinois.

Write Community Service, Inc., Yellow Springs, Ohio, for (1) the inexpensive "Directory of National Organizations of Service to Community Leaders," or (2) the bimonthly *Community Service News*, or (3) other information, materials and suggestions on any community suggestion.

source

The community is not something that is "there"; it is a growing thing—a web of changing relationships. People often put their energy into the development of material projects, whereas the relationships are more important.

—Dr. Regina Westcott Wieman at the Antioch Conference on the Post-War Community.

Hometown, U. S. A., like all forward-looking American cities, supports a diversified public-health program that helps safeguard that community. Dr. C. E. A. Winslow, Professor of Public Health at Yale, lists as the major health-requirements for a city the size of Glens Falls, N. Y. (pop. 19,000), the following:

1. A full-time health officer. Glens Falls has had one for 26 years.

2. A yearly outlay, ideally, of \$2 per capita for official health work. Hometown's budget of \$14,655 is only about 80 cents per person, but is somewhat above the average (72 cents) in the U. S.

3. Adequate sanitation facilities. Glens Falls carefully tests its drinking water, operates a modern sewage-treatment plant.

4. Milk control. All of the city's milk is pasteurized.

5. Adequate hospital facilities. Glens Falls' modern hospital, equipped to serve an area of 30,000 people, actually serves 50,000.

6. Control of communicable and preventable diseases. At the city's health center, clinics are held for tuberculosis examination, diphtheria immunization, smallpox vaccination, orthopedic cases, venereal disease control. There is also a well-baby clinic and a school health service.

7. One public health nurse for every 2,000 people. Glens Falls' 11 city, county, and state district nurses just about meet this requirement.

8. A health-education program. Hometown is benefited by lectures, demonstrations, films, posters, courses in home nursing and nutrition.

Most U. S. communities, the American Public Health Association finds, need more public health nurses (particularly industrial nurses), a health educator, tuberculosis hospitals, more extensive diphtheria immunization and smallpox vaccination among children under five. In operating a health program, cities as small as Glens Falls are uneconomical units. If Hometown were to merge its health resources with those of surrounding communities to form a unit of at least 50,000 population, the resulting service could then afford such facilities as a cancer clinic, a heart clinic, additional X-ray apparatus, better food inspection.

—From *Look*, July 25, 1944

If Winter Comes . . .

Del Eberhardt

FOR those of us who are concerned for the development of the richer and more Christian life, both in individuals and in society, the small community offers the finest opportunities in which to begin. Here, for example, in Lake County, California, the few communities are small. The largest city is less than two thousand souls; it is the county seat. A lovely lake with an irregular shore-line, completely surrounded by hills and mountains, forms a natural center for the county. On its sixty-odd mile circumference approximately eleven communities have sprung up. No railroad serves the county, the nearest terminal being forty-five miles away. During the winter months one bus a day comes into and leaves the county; only half the communities are served by it. Thus we are living in a relatively isolated area. Agriculture is the primary industry; but during the summer, tourist business becomes the major activity in the county.

Nevertheless, this is a county which can become well integrated as it is a natural geographic area. It is a field in which pioneers in community might seriously consider spending their lives. There are other sections in the state wherein families have definitely begun to relate themselves to their common purpose. I could cite at least seven areas in

which this work has begun in the state of California. In every instance the patterns of the fellowship groups vary; in some instances they are centered in one community, at other points the fellowship is county-wide and faces a broad front of interests. Yet in no place is the isolated colony idea dominant, but rather the yeast principle is being adopted. Thus only as the leaven is made to permeate the life of the already existing communities does the community pioneer actually appear to be accomplishing anything.

Under this principle practically any community offers an opportunity for work. Especially where sharp community cleavages exist or where disintegration is acute, one can discover a genuine opportunity for community reconstruction work. Where some members in a community, or a church, or a Farm Center, or some fellowship group, are already at work in such a community, it is well to get acquainted with them and to give consideration to living in that same community, become a permanent resident, and spend a life in devotion to the common cause.

WHETHER we labor as agriculturists, day-laborers, teachers, doctors, store managers, we will meet our difficulties. But this should not discourage us. In our own case we find it difficult



"—And remember this! Lots of guys grow up and don't marry the girl next door!"

The same reason that makes us wrangle with a neighbor causes a war between princes.
—Montaigne

Lower Lake, California

Sirs:

In many respects we are in a cultural autumn . . . at the end of a season. Vigorous movements of a former day have had their hour and they have played their part. Sleepy villages and countryside have been prodded; their young blood has been drained into the metropolitan basins of the world. And the hodge-podge in human relationships is well reflected in the depersonalized character of life along city streets, in cold business transactions, in the wild scramble for the best paying jobs and positions of greatest power, in the present tendency permanently to conscript youth the world over to pay their heavy tithe to the military god.

Youth dreams of his future, plans for the day, seeks earnestly for his opportunities. But the precarious nature of our autumn-time society threatens to freeze youthful hopes and plans for a promising future. Yet within the season of decline there is the stimulation which calls for hearts, hands and heads which are earnestly and passionately preparing for the coming spring. The complex nature of war, the monster of unemployment, the phantom slavedriver, "business for business' sake," have their illnesses rooted deep in the decadence of our small communities. It is there where life was found inadequate. It has been in trying to escape from that inadequacy that we have added to it in the migration to already congested cities.

We cannot escape the fact that all of life is an organic whole. All of this universe, all of our planet, all people, all folks in our communities are interdependent and made for co-operation. We have been looking for frontiers, for a challenge, for a cause. Here it lies; the trail begins at our very feet! And what a joy, after having decided to take the trail, to find comrades already on it! They don't make a loud noise. But you can find them reaching out fearlessly, and with love. By holding true to our highest conviction—that God wills to see us through this autumn into a new spring—will be lead us slowly but surely to join hands with a fellowship of young men and women in a handclasp that encircles the whole wide world.

Yours sincerely,

Del Eberhardt

motive

to achieve much directly through the work of the church. Yet, through persistent work with young people, visitation, attendance at various clubs and civic organizations, some gains can be made. Granted that it is difficult to interest folks in serious study or to face the full implications of disintegrated community life, we are counteracting the tendency to despair, or to become overcome by routine and our own over-concentration upon the job of making a living.

At this very point, we in California have made an attempt to prevent the pioneers in "community" from disintegrating. At least once a year an attempt is made to draw together all individuals and families interested in the small community for some kind of a rural-life conference. Here we exchange experiences and concerns as well as receive the stimulation from leaders in the field. And at other times in the year we attempt to hold regional get-togethers for the purpose of promoting the common concern.

What is the accomplishment thus far? We cannot say. But there is developing a slow tendency to group like-minded persons into one area. Through more frequent assembling we are linking ourselves together. We establish common thoughts and purposes; this must precede the more physical aspects of our creative and redemptive tasks. We are beginning now to realize that real progress has been made in the last seven to ten years. The progress is not so visible in material matters, but it is manifesting itself in that it has created a sense of oneness among a considerable number of folks. Almost every religious background as well as a diverse racial stock have become more or less intimately concerned in this long-term venture of Christianizing the life in our small communities. We are not



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thinking in terms of some single economic reform, but of a new spirit which in a period of twenty-five to fifty years will produce new sociological patterns.

THESE new community patterns will grow naturally out of the grass roots of a substantially Christian democratic process. Every major problem will ultimately be included in our scope. Thus, the problems of the distribution of wealth, delinquency, violent racial antipathies, inadequate health services, etc., will be worked out in relationship to the whole philosophy or ideal in which we take our growth.

Finally, as our various counties and areas in California become related to each other in a new spiritual and physical sense, mainly because of the ground work done in each community through the ef-

forts of individuals working in churches, civic clubs, or any other ways, we will also discover that we have close relationship with similar activities in other states. (In fact, we now see a very important value in intercommunity visitation as a stimulation which gives mutual value to both visited and visitor.) This same process will also apply itself, as it has already, to the furtherance of parallel developments in other lands. Thus, a truly significant reform will be brought about by the leavening process of the "community pioneers." It will not come in dependence upon a cataclysmic miracle of God, nor through coercion and violence, nor through political pressure groups, but in a revolution of values we hold dearest—those values having become real and powerful because we have experienced their fruits.

Discovering the Small Community

Joseph W. Bell

A summary of the Northeast Ohio Community Institute, held at Hiram College, Hiram, Ohio, October 13-14, 1944.

WE of this Institute believe that in a great many respects the pattern of living which we have been following has been wrong, has been offkey, has been too superficial, has been out of harmony with the needs and welfare of the people. We have made ourselves rediscover that, and at the same time have found a new desire to improve our living. Then we have seen that need in a new light. We have achieved a new sense of the importance of the small community. We have realized

the spiritual as well as the economic values of working on the soil. We have been reminded of the great effect of the social, the economic, the cultural influences of the small community on the growing lives of people, so that we have seen new possibilities in the life of the small community, not from an abstract social and economic point of view, but from the standpoint of that which we can do to help solve the problems.

We see the necessity and possibility of achieving greater unity in the work of the community, by adjustments and co-operation of the organizations within the community. We have seen the necessity

of the organizations within the community, and the community as a whole, having a more fundamental purpose in their work. We have been challenged to institute a critical investigation of the life of the community, and we have been challenged also to have in our midst agencies giving vital active education—an education which is much more than an academic procedure. I think education which is a vital part of the life we live is education which studies the purposes and problems involved and at the same time carries on experiments and projects which not only help us to realize problems and needs but also help us to meet those needs.

This conference has been significant in that interested people working together have developed that feeling of fellowship which we will always consider as one of the dynamic forces ruling our work in the community.

December, 1944

Community and West Dakota College

Dorothea Hinman and Esther Durkee

EDITOR'S NOTE: West Dakota College has caused no end of interest. Since Professor Stephen Corey's brain-child was first born, we have had a stream of letters from both students and faculty offering to become a part of such a college. We have on our hands the beginning of a student body and a faculty. Two students in Professor Corey's course in "Educational Psychology" wrote the following dialogue. Their explanation of it is as follows:

We found this an excellent way to write a term paper. For each glimpse of an idea indicated in as few words as possible, a thousand details came to mind and a thousand questions demanded answer.

First we set up as our task building an extra-curricular activities program for West Dakota College where the administration (if such it be called for usual "administrative" duties have been abolished) will have nothing to do with such a program. In order to do so we had to clarify for ourselves what values arose from extra curricular activities and why they command such loyalty and devotion of time and energy. We concluded that there were certain ones that could be abolished with no loss to anyone; but that others had certain values attached to them that were central to living. These we wished to see at West Dakota.

STUDE: Well, where do you live if there aren't any dorms?

STUDENT: Any place in the town, around the university. Some of us live with faculty members, others have apartments or rooms. I live in a co-op.

STUDE: A co-op? Doesn't that have something to do with Communism?

STUDENT: Elementary civics didn't do you much good, did it? No, our co-ops are just groups of people who like to be with others who share their interests, and incidentally the expenses. Our house happens to be over beyond the library. Come on over for lunch and you'll hear what the fellows think of Adams.

STUDE: Oh, do you eat with a history club?

STUDENT: Oh, no, Adams is the man who's being considered for the superintendency of schools.

STUDE: But what's that got to do with the university? Are they connected?

STUDENT: No, but we're interested in education and we're opposed to Adams. But come on over. A couple of the faculty members promised to drop in for lunch, and another one lives with us. Maybe you'd like to see faculty and students who really know each other.

* * *

STUDE: What! No student government? But I was sure you'd have that! You're so darned liberal.

STUDENT: You see, we don't have very much to "govern." The government we're most interested in is that of our town. We don't have to administer Freshmen Class Beauty Contests or decide how much we should spend for a plaque in memory of '44. So that leaves us with no choice but to find out who's running for office in the town we live in and how they go about it.

STUDE: If you don't have any class organization or any fraternities—well, how do you have your fun anyway?

STUDENT: We think it up for ourselves. We date and have fun in all the ways people do.

STUDE: But how do you have parties?

STUDENT: How do we have parties? Sometimes the co-op has 'em. Sometimes we set up a committee to plan a big affair. Most of the time we just split the cost on good times such as picnics down at the Bend. Heck, no, what ever makes you think we don't have fun?

STUDE: Do you have athletics?

STUDENT: Not in the way your school probably has them. We didn't use to have anything of the sort but we found that we weren't studying at top notch because we weren't getting enough exercise. So a bunch of us went looking around the neighborhood and found an old barn that gives us room enough to do most everything in. We fixed it up and then sold the idea to the co-op so that now it's heated in the winter and has all sorts of equipment. Mostly we do things that we will be doing after we leave school rather than going in for high power competitive athletics. We have any number of touch ball teams in the fall and the same number of baseball teams in the spring. We can always find someone who doesn't mind if we play on their land. All the things over at the Barn are the results of someone's enthusiasm. Last summer we had a bunch of ardent tennis fans who built a court. Another bunch traded a certain amount of work for the right to dam up and use part of the creek for a swimming hole on Mr. Agrico's corner lot. Yes, we have "athletics."

STUDE: That almost sounds like more fun than A.D.K.'s ping pong table in the basement. Do you have any publications?

STUDENT: Not so called "campus" publications. But any student interested in journalism is welcomed down at the "Courier" office in town.

* * *

STUDE: What's that book store over there—the usual clip joint where you pay huge prices for second-hand textbooks or have you solved that one too?

STUDENT: Partially. That's another co-operative . . . for buying books and supplies. We buy a share and are who has a shop downtown. We buy a share and are members with the right of one vote in matters of policy, and dividends on the basis of how much we buy.

(Continued on page 49)

Conscience Behind Bars

The Story of America's Conscientious Objectors in Prison

Ernest Lefever

"While there is a lower class, I am in it, while there is a criminal element, I am of it, and while there is a soul in prison, I am not free."

—Eugene V. Debs, 1918

IN his autobiography *Toward Freedom*, the often-imprisoned Jawaharlal Nehru makes this statement about an India National Congress meeting in which bold decisions were made: "Every vote that we gave became a message of farewell to ease, comfort, domestic happiness, and the intercourse of friends, and an invitation to lonely days and nights, and physical and mental distress." This heroic farewell to personal freedom would apply to America's more than 4,292* conscientious objectors who have been placed behind the bars of our twenty-three federal prisons since the first registration day, October 16, 1940.

As of June 30, 1944, every sixth man in federal prison in United States was a CO. On that date the CO's constituted 3,224 of the 18,392 federal convicts, or more than 17 per cent—and this proportion is increasing. The total number of objectors who have been sentenced for violation of the Selective Service Act (including two who were only fined and 163 who were given probationary status) is at least 4,457. In comparing this number with the 7,281 men in Civilian Public Service, we see that nearly half the CO's were forced to break the law. In the face of this fact, one cannot become too enthusiastic about the "solution" to the CO problem in this war.

The following table shows the number of CO's sentenced:

Period	Number Sentenced
October 16, 1940—June 30, 1942	386
July 1, 1942—June 30, 1943	1,685
July 1, 1943—June 30, 1944	2,292
July 1, 1944—August 15, 1944	94
	4,457

*This figure is as of August 15, 1944. The writer checked information from the Federal Bureau of Prisons against that of the National Service Board for Religious Objectors, the National Committee for Conscientious Objectors of the American Civil Liberties Union, and other sources.

Despite the terror of constant air attacks and robot bombing, there are approximately three times as many conscientious objectors (including non-combatants) per 10,000 in England as there are in the United States. Owing to the English government's more liberal policy, a much smaller percentage have been sent to prison: only 302 were known to be in prison at the end of March, 1943. Ninety-two young women who refused to be drafted for war jobs were given prison terms in Britain. The sentences in England are considerably lighter, usually from three months to a year in length. The absolutist objector who convinces the civilian tribunal of his sincerity is granted complete exemption. Such a policy would practically empty our prisons of CO's.

Already there have been more than nine times as many CO's imprisoned in this country as there were in World War I, yet the increase in the number of objectors (to all forms of military service, including non-combatant) has been slightly less than threefold. The number of CO's actually sentenced in this war has been more than 300 per cent higher than in the last. Of the 450 convicted in the First World War, 17 were sentenced to death, 142 received life terms, where the remaining sentences ranged from 99 years to less than one year. None of the death sentences was carried out, and on November 23, 1920, the last CO's were released. This was a little over two years after the signing of the armistice and fifteen months after the last British objectors were freed.

WHY MEN GO TO PRISON

The CO's who have been sentenced to prison for violating the Selective Service Act have been motivated by a number of reasons. Here we will not deal with the inner religious and moral convictions of the men, but with their outward manifestations.

Nine per cent of the men expressed their inability to co-operate with Selective Service by refusal to register, by failure to return their questionnaires, or by refusal to report for their physical examinations. Twenty-eight per cent who did register and fill out their blanks could not accept

their assignment to Civilian Public Service. Three per cent walked out of CPS because they could no longer accept conscription or because of inadequacies such as insufficient work of human importance, denial of civil rights, lack of pay for service rendered, and the failure to provide truly civilian control.

The 60 per cent who refused induction into the armed services constitute the largest group in prison. Most of these are Jehovah's Witnesses. A very small minority of all men in jail would have accepted CPS as it is now operated if given the opportunity. This minority is imprisoned because of improper classification by local boards.

In addition to the more than 3,000 Jehovah's Witnesses—nearly 70 per cent of the total—who have been imprisoned, there are some 150 Moslems who, it is reported, will have nothing to do with this "Christian war." One can safely say that the overwhelming majority of the men are religious objectors in the broadest sense of the term, although a very small minority are classified as "philosophical, political, and rational" objectors. I have just received from the National Service Board of Religious Objectors in Washington the following breakdown of CO's from recognized religious groups:

Methodists, 54; Catholics, 46; Friends, 41; Mennonites, 22; Presbyterians, 20; Baptists, 20; Episcopalians, 14; Jews, 14; Brethren, 6. This list does not include all the men, but the sampling is sufficient to give accurate proportions.

LIFE BEHIND BARS

Conscientious objectors have been sent to all four types of Federal Prisons: 1, penitentiaries, walled institutions for older or habitual prisoners, such as that at Lewisburg, Pa.; 2, correctional institutions, more of a reformatory type, usually not walled, such as that of Ashland, Ky.; 3, reformatories, generally for younger men and surrounded by wire fences, such as the one at Petersburg, Va.; 4, prison camps, for men not expected to attempt escape, such as that at Mill Point, W. Va. The judge specifies the type of institution to which the criminal shall be sent, and the Department of Justice assigns a particular prison. Most CO's

have been sent to "moderate custody" correctional institutions.

The prison community presents an entirely different world, pregnant with numerous problems as well as with opportunities for education and for service. Within the highly authoritarian pattern, provision is made for work, recreation, education, and religious expression. During the initial period of "quarantine," which lasts about thirty days, the newcomer is asked to surrender most of his personal belongings, is fingerprinted, is given a number, is taught prison discipline, and has interviews with the social worker, the chaplain, the psychiatrist, and so on, so that he may be classified for employment and housing quarters.

An important part of the schedule is the work which every able man is required to do under close supervision by guards. Work is also considered in many instances a punitive measure. Refusal to work is a grave offense, punishable by being sent to the "bing" (solitary) or the "hole" (cell stripped of everything but a hole in the floor). CO's have encountered difficulty at this point because they have upon occasions refused to do war work. The prison attempts to give men work that will not violate their consciences.

Opportunity for creative recreation is limited, but both outdoor and indoor activities—sports, quiet games, handicrafts, and movies—are sponsored. Weekly religious services are conducted. Some institutions have Protestant, Catholic, and Jewish chaplains; others have none. Prisoners are permitted to hold their own religious services. In some prisons there are Quaker meetings and prayer groups; the Jehovah's Witnesses have their own meetings. A selection of religious magazines and books is available in the library.

The CO's have been active in the total life of the prison community, and in many cases have made significant contributions to the recreational, educational, and religious programs. In one prison a minister who refused to register was elected by the inmates to lead the annual Christmas service in preference to the regular chaplains. There are a number of instances where prisoners have been led to deepened religious experience or a new pattern of values through personal contact with CO's. In general, the CO's have enriched the life of the prison and have been responsible for many specific improvements.

An opportunity for education within the walls is provided through the library, through classes taught by inmates, and through correspondence courses from the "outside." Because of their higher educational level, the CO's (exclusive of the Jehovah's Witnesses) have become leaders in the teaching program.

Don Royer, a Brethren minister who refused conscription to CPS and was sent to Lewisburg, writes: "Those of us working in the education department are free to experiment with any teaching method and materials which produce results. Recently I indicated to the supervisor of education my interest in the Laubach method of teaching illiterates, and my willingness to teach a course in consumer education. He received both suggestions warmly. Within two weeks we had the Laubach teaching charts in our hands. . . . Among the eleven inmate instructors here, five are CO's, of whom three are college graduates."

In the Ashland, Ky., Correctional Institution where the CO's (exclusive of Jehovah's Witnesses) constitute ten per cent of the population, the responsibility of the educational program has been placed largely in their hands. In the spring-summer issue of *The Barometer*, inmate paper, practically all the articles and cartoons were produced by CO's; considerable pacifist and anti-war writing is included. Here the CO's also wrote, directed, and performed an *interracial* operetta. In this prison were four staff members of the Fellowship of Reconciliation.

PROBLEMS CO'S FACE

It is commonly assumed that men in prison are cut off from the opportunity to render useful service to society. This is far from the truth. The prison system itself is one of the crucial tension areas of our society, and CO's have unceasingly addressed themselves to the problems

of their walled communities. In addition to their interest in improving the basic structure of the entire penal system, the three most common problems faced are mistreatment and brutality by attendants, racial discrimination, and strict censorship of mail and literature.

By and large there is little open physical violence in federal prisons, but there is enough mistreatment and brutality to bear investigation and correction. Stanley Murphy and Louis Taylor in their untiring efforts have brought to light ample evidence of cruelty at the Springfield, Mo., Medical Prison, and they with other CO's have pointed out that such treatment is utterly indefensible.

Racial discrimination practiced in most institutions, both North and South, has been constantly challenged by the CO's. Charles Walker, a Methodist teacher who walked out of CPS, writes from Petersburg, Va.: "None of us takes part in church because of segregation; likewise in sports because of the same reason." Roger Axford, a Methodist minister, was recently confined in a solitary cell because he practiced racial equality in the Milan, Mich., institution.

Rigid censorship of personal mail, periodicals, and books is practiced in many prisons. Each inmate is permitted only seven correspondents. Incoming and outgoing letters are severely limited; they are censored both ways. *Fellowship*, the pacifist journal, is permitted in prisons, but *The Conscientious Objector* is not. The Jehovah's Witnesses' *Consolation* cannot enter, but their *Watchtower* can. The director of the Federal Bureau of

Conscientious Objectors in federal prison library. Photo courtesy, American Friends Service Committee.



Prisons, James V. Bennett, issued an order calling for the *inspection* rather than arbitrary censorship of religious, social, political, and medical ideas. This order was the result of CO's protest, but it has not yet been fully implemented.

In attempting to rid the prison of these and other evils, at least six major non-violent strikes have been launched by the CO's. They have taken two forms: refusal to work and refusal to eat until the condition in question received some genuine consideration by authorities. The most notable of all was the Murphy-Taylor hunger strike at Danbury, Conn., which lasted eighty-two days. These men who were attempting to secure more significant work for all CO's were transferred to Springfield, Mo., where they were subjected to beatings and other drastic mistreatment. At the present time there are several strikes in progress over specific issues. All in all, these demonstrations have brought certain definite improvements and awakened the public to the great need for reforming our penal system.

"IT DOES SOMETHING TO YOU"

Any prisoner, CO or otherwise, cannot withstand the impact of a prison experience without being changed. The experience may serve to harden him or in some instances, to refine his spirit as in the lives of Paul, George Fox, and Eugene V. Debs. Charles Swift, a pacifist who served a prison term during the last war, states: "Except in war, there is probably no human institution which inflicts suffering as prison does upon the average inmate. The CO has his faith or convictions to sustain him; most other prisoners have nothing." True, the CO has a much better chance to profit by the experience than the average criminal, but who can predict the total effect on 4,000 men? Perhaps we will have twice that number before the conclusion of the Far Eastern war; and what about the crop of sentences if permanent military conscription is enacted?

Director Bennett has stated that the American prison system is *the most authoritarian system in any democracy!* In a recent poll conducted by George Houser, Project Secretary of the Fellowship of Reconciliation, twenty-eight CO's who had served terms listed the following as major evils of the prison system, in order of the number of times mentioned: 1, retribution rather than rehabilitation, 2, authoritarianism, 3, capriciousness and arbitrariness of officials, 4, failure to grasp the human equation, considering the person a number rather than a human being, 5, censorship, 6, racial segregation, 7, discriminatory practices and favoritism, 8, disciplinary practices, 9, poor food and medical care, 10,

sexual segregation and perversion, 11, poorly selected prison personnel. These answers are typical.

Substantial, well lighted, and sanitary prison plants mean little when one must live all one's waking hours in the dehumanizing atmosphere of suspicion, distrust, fear, anxiety, deceit, bitterness, and regimentation. Even for a short period such an experience would be difficult to face creatively. What would one year do? Two years . . . five . . . ten!

Despite the Bureau of Prisons' stated policy of *rehabilitation*, the sources tapped for this article without exception emphasize the fact that released prisoners are less able to make a contribution to society than they were before they were subjected to this "rehabilitating" experience. One CO parolee says: "Our prisons do more harm than good. How do you imagine being ordered about by guards all day, lined up to be counted—like cattle—nearly ten times a day, would affect a man?" Don Royer writes: "One of the prison officials respected by the majority of inmates remarked recently that for the majority of men, the prison can hope to effect only a *negative rehabilitation*." James Mullin, prison secretary of the American Friends Service Committee, reports that the CO's in Lewisburg were of one accord in believing that such an institution can seldom be helpful in actually rehabilitating men. Perhaps the CO's in America in this war can effect such widespread reforms in our penal system as the British CO's of the First World War did in their country.

Under the Selective Service Act the maximum sentence is five years; many judges automatically give this to all CO's. At the beginning of this year, 42 months was the average term. There are three ways for a CO to shorten his prison term: 1, conditional release, granted for good behavior, which may reduce the time by as much as 72 days a year; 2, regular parole, for which one may apply after serving one-third of the term; 3, Executive Order 8641, which provides for immediate release to the armed services, to CPS, or to special employment.

This third plan, although more effective than a few months ago, has not begun to empty the prisons of CO's as many had hoped it would. Much more work needs to be done to get CO's out of prison quickly—and prevent them from going in the first place. More than fifty CO's have received second sentences. Let us not overlook the truth of the statement that behind prison walls society hides the evidence of its own weaknesses. Today as in ages past society imprisons those who fall below its standards and those who rise above.

On the next two pages

motive

presents

THE LITTLE CHAP-BOOK

for

Pocket and Kitbag

compiled by

B. Cumming Kennedy

Editor's Note: Miss Kennedy has been kind enough to allow *motive* to publish her Little Chap-Book (a chap-book is any small book containing poems or ballads—called so, because it was sold by a chapman). We shall present the book in three numbers of the magazine. We expect to publish the Chap-Book as a booklet after it has been printed in these pages.

December, 1944

True friends, without which
the world is but a wilderness—
—Francis Bacon

RARE as is true love, true friendship
is rarer.

—La Fontaine

The friends thou hast, and their adoption tried,
Grapple them to thy soul with hoops of steel;
But do not dull thy palm with entertainment
Of each new-hatched, unfledged comrade.

—Wm. Shakespeare

Choose your friend wisely,
Test your friend well;
True friends, like rarest gems,
Prove hard to tell:
Winter him, summer him,
Know your friend well.

—Author Unknown

It must be mutual growth, increasing trust, widening faith, enduring patience, forgiving love, unselfish ambition,—an affection that will bear the test of time and trial.

—Allan Throckmorton

Hand
Grasps hand, eye lights eye in good friendship,
And great hearts expand,
And grow one in the sense of this world's life.

—Robert Browning

The Lord watch between me and thee
when we are absent one from another.
—The Book of Genesis

THE last look,
The half-heard blessing,
Hand lingering in hand—
O these the amulets Memory bears
By sea and land!

—Peter Dibdin

You ask me what—since we must part—
You shall bring back to me.
Bring back a pure and faithful heart
As true as mine to thee.

You talk of gems from foreign lands,
Of treasure, spoil and prize.
Ah love! I shall not search your hands
But look into your eyes.

—Juliana Horatia Ewing

Go from me. Yet I feel that I shall stand
Henceforward in thy shadow.

The widest land
Doom takes to part us leaves thy heart in mine
With pulses that beat double. What I do
And what I dream include thee, as the wine
Must taste of its own grapes. And when I sue
God for myself, he hears that name of thine,
And sees within my eyes the tears of two.

—Elizabeth Barrett Browning

Home is where Affection calls,—
Filled with shrines the Heart
hath builded.
—Charles Swain

A HUNDRED men may make an encampment,
but it takes a woman to make a home.

—A Chinese folk-saying

Home should be an oratorio of the memory, singing
to all our after life melodies and harmonies of
remembered joy.

—Henry Ward Beecher

I value this delicious home-feeling as one of the
choicest gifts a parent can bestow.

—Washington Irving

The pleasant converse of the fireside, the simple
songs of home, the words of encouragement as I
bend over my school-tasks, the kiss as I lie down
to rest, the patient bearing with the freaks of my
restless nature, the gentle counsels mingled with
reproofs and approvals, the sympathy that meets
and assuages every sorrow and sweetens every little
success—all these return to me amid the responsibilities
that press upon me now, and I feel as
if I had once lived in heaven.

—J. G. Holland

Happiness is not the end
of life; character is.
—H. W. Beecher

GOD give us men! A time like this demands
Strong minds, great hearts, true faith, and
ready hands. . . .

Men whom the spoils of office cannot buy;
Men who possess opinions and a will;
Men who have honor; men who will not lie;
Men who can stand before a demagogue
And damn his treacherous flatteries

without winking;

Tall men, sun-crowned, who live above the fog
In public duty and in private thinking.

—Josiah Gilbert Holland

Character is a perfectly educated will.

—Novalis

Let us not say: Every man is the architect of his
own fortune; but let us say: Every man is the
architect of his own character.

—G. D. Boardman

The will is free . . .
The seeds of godlike power are in us still:
Gods are we, Bards, Saints, Heroes,
if we will.

—Matthew Arnold

Demobilization and the Campus

TODAY

Returning veterans of military service, desiring to continue an education interrupted by a call to service, have an opportunity to enroll at Fort Hays State College under terms of the "GI Bill of Rights," recently made law.

Courses have been set up at the college and there are at present six men taking advantage of the opportunity to go ahead with their education from where it was terminated.

—Fort Hays State College

Men returning from military service who have received college training in any of 16 different military programs will be allowed university credits under the schedule recently drawn up by the University.

—U. C. L. A.

Among the new students on campus are three freshmen who have served in the armed forces overseas, and have recently been returned to civilian life to continue their education with the help of government or civilian agencies.

—Cornell College

Courses which have been offered at this college for the past 15 years are now in demand by many returning veterans and are accordingly being offered to them. Veterans may complete in two years those courses which will prepare them for work in an occupational field which does not require a four-year preparation.

—Los Angeles College

The University Veterans Association, organized on the L.S.U. campus this summer by a group of ex-service men of this war, is an organization to give the veteran of World War II a free and uninfluenced voice upon his return to civilian life.

There are some 30 members on the L.S.U. campus and at present there are about 80 veterans of this war enrolled in this University.

—Louisiana State University

Gamma Iota, fraternity for honorably discharged members of the Armed Forces, held its first meeting of the fall quarter recently, in the game room of the Student Union.

All veterans of World War II were urged to be present. An honorable discharge entitles one to membership whether he is on the GI bill or the rehabilitation program.

—University of Arkansas

G. I. BILL OF RIGHTS

ANY veteran who has served ninety days or more and who was honorably discharged is eligible for either a refresher or retaining course, not to exceed one year, or regular educational training, not to exceed four years, if it can be shown that his education was interfered with because of his entering the service. "Any (veteran) who was not over twenty-five years of age at the time he entered the service shall be deemed to have had his education interfered with."

A veteran may begin his education within two years after his discharge or the end of the war, whichever is later, but no training will be afforded beyond seven years after the end of the war.

A veteran may select the educational institution he desires to attend, whether or not it is located in his home state, provided it is on the government-approved list of educational institutions. If his progress is unsatisfactory, his training may be discontinued.

The government will pay the cost of tuition and fees, plus the cost of books, supplies, and equipment. Such payments may not exceed \$500 for an ordinary school year.

A veteran pursuing such a course of education will be entitled to a subsistence allowance of \$50 per month if without dependents or \$75 per month if he has one or more dependents.

All books and supplies furnished to a veteran are his to keep unless he fails because of his own fault to finish his course of training.

It is true that the American university has a long way to go in making the transition necessary to absorb these war veterans, but it is also true that the veterans concerned are going to have to make considerable adjustment on their own part to fit in with the university life which exists. . . . such airing (as in *Time*) of SC problems, which are similar to the problems on hundreds of like campuses, will lead only to further antagonism and unrest between the college students and the veterans. On this campus are proper authorities who surely have the power to find solutions to the cases cited in the article. . . . These problems . . . will be solved . . . only through co-operation and understanding between the university and the veterans.

—University of Southern California

TOMORROW

The University of Wyoming will accept such students as meet admission requirements, show a discharge certificate other than dishonorable, and have had at least 90 days of active duty exclusive of Army and Navy college training programs without requiring their payment of fees.

—University of Wyoming

One of the most complete aptitude testing and counseling services in the country is available to University of Illinois war veterans. The personnel bureau of the university has available complete tests to help reveal abilities and interests, and has counselors trained in clinical psychology or personnel work, including three full-time personnel psychologists and fourteen faculty counselors with special training.

—New York Times

Educational opportunities for veterans are outlined in a new bulletin prepared by Massachusetts State College. Courses of special interest to the returning veteran are listed, and expenses are itemized. Special short "refresher" courses in agriculture and related subjects are described. A committee on guidance at the college will help the veterans plan their schedule.

—New York Times

Extensive plans to accommodate returning servicemen while continuing regular instructional programs are underway at Cornell University.

The faculty has already approved recommendations for the readjustment era, such as the appointment of a director of ex-service personnel, offering degree, non-degree and refresher courses where desired, and close attention to medical care and educational adjustment of veterans.

—Cornell University

Provisions for meeting the educational needs of returning veterans are given priority in initial postwar plans of Indiana University.

The discharged service men and women would be aided by the university in attaining peacetime objectives through establishment of an office of veterans' affairs supervised by an all-university committee representative of each of the undergraduate schools and of divisions having to do with student guidance.

—Indiana University

Therefore Choose Life

Betty Moore

(Editor's note: This dramatic sketch was originally written to be given at the Convocation of the National Conference of the Methodist Youth Fellowship at Lake Geneva. We felt that student groups would be eager to use it, and asked permission to print it here. It is to be presented as a television show. Betty Moore is a graduate of Vassar, '44, where she was active in The Vassar Workshop and things dramatic. She is now teaching in the Germantown Friends School in Philadelphia.)

(An air-raid siren shrills through the murmur of the crowd in the auditorium. A second later the lights black out, and the staccato voice of THE ANNOUNCER snaps out over the loud speaker. Searchlights play over the sky.)

THE ANNOUNCER: Air-raid wardens report to your posts immediately. All military personnel off duty report to the nearest police station to serve as auxiliary rescue and riot squads. All civilians proceed immediately to the shelter areas and remain there until the "all clear." Take radios with you, if there is not one in the shelter area, and keep tuned to this station for further instructions.

(The searchlights silhouette people hurrying across the upper stage to the shelter areas. As the voice continues they stop and listen.)

THE ANNOUNCER: Warning. Warning. This is no trial blackout. It is the real thing. A world blackout of fear to hide us from international planes manned by hate, intolerance, and greed, and armed with death and despair. *(The distant roar of planes starts and swells during the following speech.)*

A WOMAN: (radio voice) "Black as vermin, crawling in echelon beneath the cloud floor, the bombers come: the heavy angels, carrying harm in their wombs that ache to be rid of death. This is the seed that grows for ruin, the iron embryo conceived in fear. Soon or late, its need must be answered in fear delivered and screeching fire."

(The shriek of falling bombs and the

rattle of machine-gun fire punctuates the roar of the planes. Some of the hurrying shapes fall. The others exit in panic. As the roar of the planes starts to recede, THE WOMAN'S voice begins again. During the speech lights dim up on the lower level, which is the shelter area. The people are standing listening to the voice.)

"Choose between your child and this fatal embryo. Shall your guilt bear arms, and the children you want be condemned to die by the powers you paid for and haunt the houses you never built?"

(THE CYNIC turns away from the group and laughs shortly.)

CYNIC: Choose, she says. And what's our choice? Life or death, I suppose. We die, and they bury us six feet underground. We live, if you call it that, and bury ourselves six feet underground, afraid of dying. And once in a while we crawl out to pick up the pieces of our friends whom death chose.

MOLL: You can't even go to the movies in peace anymore. The newsreels flash death at you—hanging over the wheels of half-tracks and jeeps, or leering out of a twisted tank turret.

DAISY: And in the papers—names and numbers—the casualty lists. Or a telegram: The War Department regrets to inform you . . . killed in action. . . .

THE MOTHER: I lie awake and think of the mothers whose sons are only crosses in a corner of some foreign field—France, New Guinea. The jungles, the deserts, and the beaches.

DAISY: Sometimes there is no body and no cross. Only the identification tags.

THE CHILD: I can't remember what it was like when there was no war.

(The roar of returning planes swells.)

Isn't it ever going to stop?

MOLL: Give us peace in our time, O Lord. *(She rises.)* And time for labor and thought.

DAISY: "And love, and space for delight and beauty."

THE MOTHER: "And length of days and sleep in the night."

ALL: *(Rising as the noise of the planes becomes very loud.)* "Give us peace in our time, O Lord."

(The explosions of bombs drown out the last of this plea.)

MIKE: "You who are mighty, have forgot. Are you God or are you not?"

THE MOTHER: "When will you come to save the earth where death has conquered birth?"

THE VOICE: "These things shall be. These things shall be. No help shall come till the people rise. Till the people rise, my arm is weak. Till the people speak, my voice is dumb. I cannot come until my people come."

THE CYNIC: "So God is mute and heaven still, while the nations kill."

DAISY: "Dark fury of fear and of death, the hands of thy kingdom are strong."

THE CYNIC: *(With a short laugh.)* Why worry about a kingdom of light or darkness. "Our life is but flight caught in the mesh of sightless accident, a twist of passion, a sinew of bright blood," then a lost cry and death. And we become the "dust of the laboring earth," a mere "measure of sliding sand under the feet of the years."

(A second bombardment drowns out the end of this speech.)

VIVIAN: No, you can't be right. "Listen, what you hear now, this terrible sound that fills the earth—it is a death rattle—maybe of civilization, and maybe the long-deferred death rattle of the primordial beast" of darkness. It's up to us which one dies and which one lives. "We have within our grasp the power to conquer bestiality" and the darkness of fear and hate, "not with our muscles and our swords, but with the light that is in our mind," and spirit.

THE CYNIC: All right. Go out and stop those bombers with your power of light.

(The noise of bombers fades and dies.)

VIVIAN: I can't stop these bombers, but together we can all stop future bombers. This blackout of fear is strangling us now. Those bombers don't have to bring death and despair. It's here already. All of us are talking it, feeling it, living it. We might as well be dead as thinking of life as the shadow of death and calling on God to get us out of a mess we got ourselves into. We've got to choose between death and life, and why not choose life. We're young and we have energy and strength to face the causes that send hate, intolerance, and greed racing rampant over the earth.

MIKE: Yes, we want to know the reason for things like war. We want the truth about why a country that in peace time has overflowing granaries lets a tenth of its people go to bed hungry every night. We want to know the reasons for poverty and crime, for unemployment and despair. About the system that pits workers against owners against farmers.

VIVIAN: Yes, we care about these

December, 1944

things, and we want to do something about them.

THE MOTHER: And there are things we must understand with our feelings as well as our minds. "The way a Negro feels in a Jim Crow car; and being out of a job and walking the streets looking for a handout; or working in a coal mine from dawn until starlight, never seeing the sun—with the dust choking you and always fearing a cave-in."

THE CYNIC: While you're at it, why not think about cartels and tariffs, about child labor and exclusion acts—why, indeed, not think about imperialism?

MOLL: We don't like to think about these things. We'd rather read "Terry and the Pirates" and play football.

MIKE: But we've got to think about them because they are there. Besides, there's time to do both.

DAISY: But we'll never be able to do anything, because we don't know anything.

VIVIAN: We know only that there is enough food and clothing and fun and beauty for everyone in this world, and we know we've got to see that everyone gets enough.

MIKE: And that's all we have to know for a start, if we're ready to learn and help everyone else to learn.

VIVIAN: And we've got to choose, and choose now.

A WOMAN: (radio voice) Death has no goal but death. Life has but one: the peaceful and constructive continuance of the upward ascent. "God's road is all up hill," and man climbs slowly. These be the ten ideals that mark the way of the cross.

THE VOICE: "The Lord thy God is the God of all the earth and has no favorite children. The Negro and the Hindu, the Chinese, Japanese, Russian, and Mexican are all his beloved children, even as you."

A WOMAN: "Thou shalt not measure a nation's greatness by its population and wealth alone, but also by its low infant mortality, its homes, playgrounds, libraries, churches, schools, and hospitals, and its low record for juvenile delinquency, prostitution, robbery, and murder."

THE VOICE: "Thou shalt remember that no civilization can rise above the level of its respect for the dignity of manhood and womanhood."

THE WOMAN: "Thou shalt remember thine own sins and build no prisons for revenge and punishment, but make thy courts clinics for the soul, and thy jails hospitals for moral diseases."

THE VOICE: "Thou shalt press on from political democracy toward industrial democracy, remembering that no man is good enough or wise enough to govern another man without his consent, and that, in addition to a living wage, every man craves a reasonable share in deter-

mining the conditions under which he labors."

THE WOMAN: "Thou shalt remember that the end-product of industry is not goods or dividends, but the kind of men and women whose lives are molded by that industry."

THE VOICE: "Thou shalt replace war with world co-operation and make no threatening gestures with blockades or great navies against thy brother nation."

THE WOMAN: "Thou shalt honor all men for character and service alone, and dishonor none because of race, color, or previous condition of belligerency toward you."

THE VOICE: "Thou shalt not bear false witness against thy brother by malicious propaganda or biased news, or by calling him contemptuous names such as Dago, Chink, Jap, Wop, Nigger, or Sheeny."

THE WOMAN: "Thou shalt remember that when thine own ancestors were savages and barbarians, other men brought to them the saving and civilizing Christianity. Now that thou art rich and prosperous, beware lest thou export only thy science and efficiency, thy warships and moving picture films, and forget to export the message of Christian brotherhood."¹

THE VOICE: "Choose between your child and this fatal embryo." Choose between death and life—between the darkness of the beast and the light of God in your minds and spirits.

VIVIAN: We will go into the schools and colleges and the business concerns and study the laws of supply and demand and the problems of distribution of food and clothing to all people.

MOLL: (*Out of the shell at last.*) We will learn to "arrest disease germs in their murderous gnawing, and to make silk and plastics from coal, and grow abundant food in the soils of the earth and in chemicals and water."

THE MOTHER: We will study the ways in which men have lived peacefully together in plenty and in want and will use the best of each time.

DAISY: We will study the ways in which all people make themselves understood—literature, art, and music—so that we may understand and be understood.

MIKE: We will get out and work in the field in which we are qualified and learn to build with others for our common weal.

THE CHILD: And when we make mistakes, we'll find out why, so we won't do it again.

THE CYNIC: This is going to rock the

¹ "Contemporary Commandments of Social Righteousness" by Albert W. Palmer—in *Aids to Worship* by A. W. Palmer. (Copyright by The Macmillan Company.) Used by permission.

world back on its heels, but "heaven knows it needs it."

ALL: (*Or VIVIAN, if chorus work is not possible.*) There is a job for everyone, and it won't be easy. We can't do it alone; no one or two nations can do it alone, but together anything is possible. We have chosen. We have chosen life for ourselves and our children. A full life of hard work, the fruits of which may not be reaped until the time of our children's children. And so "with charity for all, and with firmness in the right as God gives us to see the right," let us do the work we have chosen, to bind up all the nation's wounds and to do all which may achieve and cherish a lasting peace and brotherhood among all men.

GIRLS' QUARTETTE: (*The searchlights form a cross of light behind the group.*) "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Peace I leave with you, my peace I give unto you."

The Health of the First Lady

All of our readers will be happy to know that Mme. Chiang Kai-shek is on the way to complete recovery from her illness. Her convalescence will be slow. A statement from the doctors says: "Mme. Chiang continues to suffer from physical incapacitation which brought her to this country. Her slow progress has been due to a severe state of exhaustion. This exhaustion is caused by the unremitting pursuit of her important work despite prolonged illness with its attendant physical distress."

Educating for paganism

The Los Angeles Times, continuing its undemocratic crusade against Japanese-Americans, reports that 1200 farmers in the Santa Maria and Lompoc valleys have signed pledges which forbid the sale or lease of land to Americans of Japanese ancestry. Robert E. Easton, Chairman of the California Citizens' Committee, is reported to have said that the Japanese had obtained land through subterfuge, and that the soil was severely damaged by excessive use of water and fertilizers. The pay-off in the article is his statement that the Committee had joined with the American League to educate eastern people on the West Coast's Japanese problem! We'd like to suggest that his Committee start on the Southern California-Arizona Annual Conference of The Methodist Church which does not seem to be "educated" according to Mr. Easton's version. Perhaps there is a committee way and a Christian way!

What Should Be Done with Germany?

What long-term treatment of Germany must be initiated at the end of the war? What can we do to help establish a peace that will be lasting and that will be ultimately humanitarian and Christian? **motive** proposes to keep these questions before its readers, for we believe that our answers to them will help throw us into a future war or save us from that war. We publish in this number the suggestions of six persons.

From statements of LORD VANSITTART, former Permanent Under Secretary for Foreign Affairs of Great Britain—as they appeared in *Newsweek*.

The first thing to do with the German people as a whole is not to trust them. After the last war we trusted them to disarm, materially and morally. They swindled us. We trusted them to try war criminals. They swindled us. And in no sphere did they swindle us more grossly than in reparations. Why all these swindles? Because the German people simply weren't in the least sorry for what they had done; they were only sorry that they had lost. The swindles were carried out with popular approval. . . . No, the German people have proved themselves utterly untrustworthy and appallingly tenacious of evil. . . . The Germans are guilty as a nation and must be treated accordingly, without sentiment or softness, as an international danger, as a menace to mankind, until they are completely transformed. . . . I have no hope, nor has any other wise European, of re-educating the present generation of German savages.

From VERA MICHELES DEAN in the *Foreign Policy Bulletin*.

The German menace in 1939 was not in the factories of Germany, but in the minds of Germans who saw profit and prestige in militarism and expansion, and in the indifference of the Western powers to the political implications of Nazism. The fact that the Germans behaved with a bestiality and a cunning unequalled in modern history should not blind us to the fact that, at another time, other peoples may be swayed by similar considerations to resort to war. That is why it is so urgently important to distinguish clearly between two tasks which, if confused,

will both remain unaccomplished. One task is to make the Germans aware of their responsibility for the acts of terror and brutality perpetrated by them, or in their name, during this war. For this task many

measures are appropriate: among them are Allied military occupation of Germany, its duration to be determined by the degree of German collaboration with the Allies and by the international situation in general;

Creative and Curative Peace

DURING the last World War, I heard a distinguished Methodist preacher say, "The German people are biologically different. They must be cut from the body politic precisely as a surgeon cuts a cancer from the human body." This minister did not realize that he was actually demanding the execution of 60,000,000 human beings. Solution does not lie in extermination. I can understand those who hate. If my home had been destroyed, my wife and daughter carried to some concentration camp or brothel, and my sons made slaves or shot, I doubt very much that I could think dispassionately concerning the question, "What shall we do with Germany?" I do not favor a soft peace. Sentimentalism will do much harm. Policies based upon revenge and procedures that emerge from the emotional stage of hate will not make substantial contribution to a better world. The Federal Council is right. The peace must be creative and curative. This does not mean that leaders responsible for fiendish crimes that go beyond human imagination are not to be punished. They must be punished. The war must be brought to a conclusion resulting from the imposition of our will upon the enemy through the destruction of his organized forces. The power of Germany to make war again must be destroyed. Nevertheless, sane men will ask the question, "Where are we to be twenty-five years from now?" If we are to have an ordered world, Germany must be a part of that ordered world. The peace must have this in mind, and our policies must seek to strengthen the democratic and Christian forces within Germany, to the end that they may become the dominant forces of Germany. There is no denying the fact that there are millions in Germany who have given themselves heart and soul to the Nazi philosophy. It is to be doubted that any outside force can remove this menacing view of life. It will have to be done by Germans themselves. Dismembering Germany will make no substantial contribution to the desired end. There must be military control at the beginning and sufficient political control through the years to make certain that the Nazi way of life does not become dominant. On the other hand, there must be full co-operation with those in Germany who desire democracy, and this means, of course, that we must co-operate to the end that there may be a proper economic base upon which people may live. It will not be easy to be Christian. It will not be easy to be wise. It will be easier to follow our passion; and, since it is the property of hatred to destroy the object hated, it will be easy for us to destroy. Our problem is to build. We must proceed upon the fundamental principle that peace must be creative and curative. This is not to forget justice nor to be sentimental in the realm of forgiveness. It is to be both just and sensible and to guarantee a peaceful tomorrow.

G. BROMLEY OXNAM

United Nations direction of German industries, with a view to assuring the rehabilitation of liberated countries; elimination or control of certain industries used primarily for war, as indicated above; complete disarmament; punishment of individuals who ordered or condoned acts of brutality. But even if all these measures are strictly applied over a long period of time, we shall have only scratched the surface of the problem of security in Europe unless we address ourselves to the second task: and that is the creation of a system of international collaboration, based on continuous consultation and backed by the possibility of prompt resort to force if necessary, through which we might gradually—and, we must expect, with many setbacks—alleviate the political, economic and social conflicts and frictions that lead to war.

From DOROTHY THOMPSON, columnist and author, in *Newsweek*.

The German people "as a whole" exist only as citizens of an organized state and society. As "people" they are civilized men and brutes, Christians and skeptics, pacifists and internationalists, as well as militarists, imperialists, and hundred per cent nationalists. Broken down into separate persons, there is as much individualism among Germans as among any other people. . . . Political education must never be confused with individual education. German youth didn't become Nazi because of what they read in their school books but because they didn't have jobs. . . . Punishment and reconstruction must be divorced. They

John Foster Dulles
48 Wall Street
New York
October 2, 1944

Dear Sirs:

The problem of Germany is, I fear, much too complex for me to attempt to deal with it in a telegram. As a matter of fact, I do not think that there can be any advance formula, as we do not know what are the conditions which will have to be met. We can know the spirit in which these conditions, whatever they are, must be met—that is the spirit which Christ sought to inculcate. I am convinced that only through the qualities of mind and soul which Christ taught can we realistically meet such problems as will confront us in Germany.

Sincerely yours,
John Foster Dulles

are not the same thing. I hope we intend to punish individual war criminals and Nazi chieftains. If we do so, I hope we will do it immediately, and by summary court-martial, and not by trials, which will turn into mob riots like the recent one in Rome. We can extirpate Nazism in the chief offices. We cannot extirpate it in all German hearts. Only their experience of better or worse will do that. We should organize the rest of the world into a place fit to live in, instead of the insane asylum of political, economic, and moral anarchy that it has been for the last quarter century. If we make a decent world some Germans will want to join it and we should never close the door.

From ROBERT H. HAMILL, minister of the Lyons Methodist Church, Clinton, Iowa, in a sermon preached on September 24, 1944.

I am not for a soft peace, nor am I for a hard peace. I am not for a generous peace nor for a tough peace. I am not for any peace that talks in emotional language. I am for a peace that is sensible enough to last. I am for a peace that takes into account the moral law, which governs nations as well as men, and which says, if Christianity knows anything about it, that policies of revenge and suppression are sure to result in disaster. I am for a peace that we who make it will not be ashamed of later on, as we were soon ashamed of the Versailles treaty. I am for a peace that is sober because it represents the mind of Christ. . . . Christianity maintains that only redemptive good will can cure evil. In the family, the sinful member is not made deliberately to suffer; rather, the family absorbs the hurt, suffers with the offender, and thus restores him; he is healed by their suffering. Or, when you break an arm, you do not cut it off and discard it; rather, the whole body rallies its forces to speed the recovery; the whole organism works for the good of the injured part. Christianity declares that the whole human race is one body of mankind, that each nation is a member of the family of nations. Men belong together, nations must live together. We rise together or fall together, as the war has so tragically taught, Germany could not descend to the depth of hell without dragging us with her, nor can we climb to the heights of peace without lifting her with us. As surely as we have been in hell together, so we must now strive for heaven together.

Shouts AND Murmurs

By the editor

George Williams' Idea

At the Seaback Y Conference on Puget Sound this summer, we celebrated the 100th birthday of the Y. M. C. A. We probably should have an article about this noble institution in these pages, yet when it came to getting a story about one of "humanitarianism's most heartening success stories," we felt our readers must know the facts, and if they didn't, we ought not to humor them. The "Y" is as characteristic of our contemporary civilization as moving pictures. It is a

product of our industrial era and a necessity in our piled-up urban living. It has entered all areas of crowded living from the army camp to the college campus. For most of us, the great leader and personality of the "Y" is John R. Mott. "Religion is his life, the world his field." At seventy-nine he is still a vigorous worker. Wooster delegates will not forget him; nor will the world. The red triangle has been the symbol for shower baths and security for millions of men in the armed services in this war. Its work with prison-

ers of war is another glorious chapter in its book of achievements. In its first hundred years, the "Y" has become another of the great international institutions that are pulling the world together in the spirit of Christian understanding.

The finger which is Oxnam

Last June, *Time* had something to say about religion and labor. It stated that the Bishops of all churches in the United States who are aggressively outspoken friends of labor can be counted on the fingers of one hand. But it counted Bishop G. (for Garfield) Bromley Oxnam on that hand. His warning about anti-labor attitudes in the minds of our soldiers and sailors was timely. *motive* is publishing a series of articles on religion and labor in addition to Harvey Seifert's regular department which discusses this subject.

Program for Chaos

Christian Action

TOWARD A NEW WORLD ORDER

PEACETIME MILITARY CONSCRIPTION

--AND WHAT TO DO ABOUT IT

HENRY K. DOUGLAS, in his fascinating volume, *I Rode with Stonewall*, tells of making a trip to Staunton during the Civil War and stopping at the headquarters of the Southern General, "Jubal" Early. It was near the end of the war, and the ranks of the Southerners were pathetically depleted. Indeed, Sheridan's advance was seriously threatening the Confederate line. In the midst of this critical situation, Douglas attended church with General Early. The minister spoke on "The Dead of the Centuries," and at one point in the sermon he turned on his hearers and, with powerfully dramatic effect, asked what they would do if the dead came marching back to earth by the thousands and tens of thousands. Old "Jubal" inclined his head toward Douglas and half-audibly growled: "I'd conscript every d— one of them!"

Of course there is no rational individual who seriously proposes to conscript the hosts of the dead, but certain groups are now making a determined effort to pass a law which would compel every able-bodied male to spend a year of his life preparing for war—even in peacetime! Thus, in the midst of total war, we have conscription and rumors of conscription, which is simply another way of saying that we have war and rumors of war!

THE PROPOSAL

The May Bill (H. R. 3947) is now before the House Military Affairs Committee, and it provides for the following: (1) One year of compulsory training in the Army or Navy for every male citizen at the impressionable age of seventeen, or on the completion of high school; (2) Placement in the military reserves after the first year's training for eight additional years; (3) Subjection to additional "refresher" training periods as prescribed by the President or Congress; (4) No provision for conscientious objectors, and fine and imprisonment for violators.

This bill is supported by politically powerful elements in America, including the President. It is opposed by many who assert that the decision regarding peacetime conscription should not be made during wartime, but should be postponed until America has had a chance to take a calm look at the postwar situation. Included in the latter group is Thomas E. Dewey, the recent General Conference of The Methodist Church, the General Assembly of the Presbyterian Church, the Northern Baptist Convention, the Educational Policies Commission of the National Education Association, and many other progressive groups.

REASONS GIVEN FOR IT

Advocates of peacetime conscription usually make these contentions: (1) We need an immense military reserve to defend ourselves and to preserve peace; (2) Conscription would build up patriotism; (3) It would teach discipline and respect for law; (4) Unemployment would be reduced; and (5) It would make men healthier.

THESE REASONS EXAMINED

(1) Do we need a large military reserve during peacetime? Since the beginning of this war, many conferences have been held between officials of the major allied governments, in an effort to form an international organization which will conduct world affairs on the bases of law and order, rather than by selfish, shifting power alliances. Chief among those conferences is the one held recently at Dumbarton Oaks. The hope of world peace lies in the effective organization of a genuine world federation, and such efforts as have been made toward that end need the full confidence and support of all peace-loving peoples. Now, if the United States, one of the chief powers, adopts a policy of universal military training for all the years of the future, we will be loudly proclaiming our total lack of faith in any such organization as has been proposed. By that act, we will mock every effort our diplomats made at Dumbarton Oaks, and we will sabotage plans for world federation. In effect, we will be announcing to the world that we really don't believe in international cooperation, but that we rely upon force. Our enemies will be totally and permanently disarmed. Against which of our present powerful allies, then, are we to arm ourselves so heavily? Have we no confidence in their peaceful intentions?

Campaign for Peacetime Conscription Opens

After many months of carefully laid groundwork in important newspapers, the campaign for compulsory peacetime military training is now fully under way. The public was conditioned first by strong favorable editorials and then by prominent and selected news items of statements and resolutions of support for the peacetime draft while there was complete ignoring of expressions of opposition.

Secretary of War Stimson gave the campaign strong impetus with his statement to the citizens committee for Universal Military Training of Young Men when he thanked this group for their help in sponsoring and campaigning for Selective Service in 1940. Significantly, his statement said that "we must not accept the philosophy that this war will end all wars and that there will never again be a need to resort to arms . . ." and that he was in entire accord with "a system of universal military training." Thus, unlike the last war, the men who are giving their lives and limbs on the battlefield today, are not to be permitted even the comfort of believing their sacrifice is to mean the end of the war method.

General Marshall's espousal of peacetime conscription in the name of democracy and because he is opposed to a large standing army, received wide support on Capitol Hill according to *The New York Times* of September 3rd. The House Postwar Military Committee has deferred consideration until at least after the November election, but members predicted it would be fully considered then and acted on possibly before the first of next year!

Bearing out the fear of "political repercussions" was President Roosevelt's recent ambiguous statement about the issue which indicated approval of a vague sort of youth training—based, presumably, on the ground that it would be a shame to waste the many military camps set up for the war.

Secretary of Navy Forrester and other top military and navy officers make strong pleas before conventions, and various veterans organizations—local, state and national—pass resolutions and all make headlines in the news. That the major Church National Assemblies, the Congress of Parents and Teachers, the United States Student Assembly, the National Association for Advancement of Colored People, the National Child Labor Committee, the National Education Association, the American Council on Education, the Workers Defense League and the Postwar World Council have all declared they disapprove a decision on postwar conscription until after the war, has received little press notice.

—From the *News Bulletin* of the Postwar World Council

A Department
Conducted by

HOWARD WILKINSON

December, 1944

Universal Military Training and Education

Kenneth Irving Brown

As Americans we are agreed on the necessity of adequate military protection for our country against the uncertain dangers of the postwar decades. We are content to let the word adequate be defined by the military services, even though we are confident they will err on the plus side; perhaps better so.

But we are also agreed that we do not want our youth saddled with the requirement of compulsory training which is not essentially demanded by the needs of national security. We shall resent the foisting of such a program upon our boys in the name of military necessity, if the principal or even the secondary reason for it is the easement of national employment, the improvement of national health, the use of vast investments in army camps, or the cause of national conservation. If these be the real reasons, let us be free to discuss them without the concealment of thought contained in the phrase "military necessity." . . .

But the program of compulsory military training as suggested by army and navy leaders has implications for education, particularly higher education, and for the college man, which appear to grow out of a lack of faith in the American school and college.

It has been proposed to include in the year's experience vocational training and general education, and, where necessary "a literacy drive." These are desirable ends and no defense can be made of illiteracy, but is the army to be invited to set up an educational system to be in competition with our public school system? Such ends as these can far better be achieved through our public schools, granting them increased support and providing in them equality of opportunity.

A year of a young man's life, between the ages of seventeen and twenty-one—for what? Hard physical labor, comes one answer. I have visited the pre-war labor camps of Hitler's Reich and I have an appreciation for the program of physical fitness which those camps supported. Physical fitness is highly desirable, but physical fitness comes at an enormously high price if the price be the breaking of a man's educational career.

It is the college group in this war which has provided the doctors and the chaplains, many of the research workers and a majority, I should assume, of the officers. It will be so in any war. The young doctor and the young research worker and the young chaplain must be physically fit, but granting this, their usefulness will be largely in proportion to their professional competency.

We want adequate military security. This will protect us as we work for a peacetime greatness for the America we love. Our wisest minds must find some way of building that national security with the least possible interruption to the education of young Americans, for by their education, if real, America will build the kind of national life which deserves protection.

—From *At Denison* of Denison University

If we adopt peacetime conscription, surely Russia, Britain, France, China, the Latin Americans, and other nations will feel they must do the same. Thus the good earth will become an armed camp, ready for World War III.

(2) Do we need conscription, as is alleged, to build up patriotism? The purpose of compulsory military training is to instruct men in the art of killing citizens of other countries. Is this the conception of patriotism which will be fostered if we adopt conscription? Is love of our own country to be derived chiefly from enmity toward other nations? Would it be wise to teach future generations of Americans that patriotism refers principally to the art of killing? Instead, should we not begin to see that the truest patriotism is one which is based upon the will to peace, rather than the crafts of war? Can we not reckon patriotism in terms of devotion to honor, decency, industry, brotherliness, co-operation, creativity, science, and art?

(3) Do we need compulsory military training to develop discipline and respect for law? The answer to this depends upon the kind of discipline desired. If one wishes to achieve an unthinking, totalitarian discipline of outward obedience, then conscription would be helpful. If, on the other hand, one yearns for an intelligent, inner discipline of happy co-operation, then conscription is an abomination. Students of democracy know that the former is a threat to the republican form of government and that the latter is indispensable to any kind of democracy.

(4) Are we willing to admit that a program of conscription, which would cost billions of dollars annually, is the only solution we can find to the problem of unemployment? Do we have such a degraded estimate of our American citizenship that we must constantly train millions for war in order to preserve industrial peace? (A conservative estimate is that this program would annually divert over 2,500,000 men from the constructive pursuits of peace.) Can the American economy find nothing more worth while than "trigger pulling" for millions of youth to do, permanently? Don't forget—this solution was used first by Hitler!

(5) Do we need military conscription to build a healthy nation? If we need a program of physical education and training, we can adopt such a program without any trace of militarism whatsoever. Are we prepared to admit that our leaders are not intelligent enough to devise an adequate health program, without at the same time militarizing our land and causing other nations to be suspicious of our motives?

None of these five reasons individually, nor all of them collectively, presents a sound cause for departing from the historic American tradition and adopting peacetime conscription. Rather, they are merely excuses (concocted by those who would profit by the system) for fastening upon our free democracy a foreign scheme which has brought nothing but continuous trouble to the restless nations of Europe, which served as the tool of militarism in Japan.

Conscription was invented during the French Revolution for the avowed purpose of defending liberty. It later made possible the terrors of Napoleon's conquests. The Prussians quickly adopted it as a "defense" against Napoleon, and thus paved the way for the dictatorial conquests of the Kaiser and Hitler. Thousands of oppressed peasants have fled Europe and come to America to be free from militarism.

IMMEDIATE ACTION NECESSARY

The groups in this country which have long been trying to militarize our educational system realize that their best chance to achieve this cherished ambition is now, before wartime conscription is relaxed and while American opinion is still in a mood to accept almost any military proposal. Before the election, the politicians were unwilling to decide the question. Elections now being over, we may expect that a concerted effort will be made to stampede Congress into passing the May Bill. It can be defeated only by a very strong showing of public opinion against it.

THINGS TO DO

(1) Write your Congressmen (C/o the House Office Building, Washington, D. C.) and the President. Also, write Hon. Andrew J. May, Chairman of the House Military Affairs Committee; and Hon. Clifton A. Woodrum, Chairman of the House Committee on Post War Policy.

(2) Have campus discussions on what is involved in conscription. Here are some good sources of information on it: "Conscription: Official Statements" (order from Methodist Peace Commission, 740 Rush St., Chicago 11, Ill.—free); "Conscription, the Test of the Peace," by Norman Thomas (order from Post War World Council, 112 E. 19th St., New York City 3—10 cents); "Peacetime Conscription, a Problem for Americans" (write to Peace Section, American Friends Service Committee, 20 S. 12th St., Philadelphia 7, Penn.—5 cents); "Can Peacetime Conscription Be Justified?" by Oswald Garrison Villard, in the October issue of *Fellowship* (2929 Broadway, New York City 25); and the following books: *Europe in Arms*, by Liddell Hart (N. Y., Random House, 1937); *Conscript Europe*, by Randolph Leigh (N. Y., G. P. Putnam's Sons, 1938); *Our Military Chaos*, Villard (N. Y., 1939).

Miraculous Living

Thomas E. Kelly

(Editor's Note: This is the third part of a paper which Mr. Kelly read before a group of ministers in 1940. We are indebted to Mrs. Kelly for the original manuscript. This is the first publication of this material written by the author of Testament of Devotion.)

FOR God is at work, is action, is dynamic, is brooding over his universe, flowing creatively into existent things, and in persuading, enveloping love, calling all souls back in self-surrender and adoration unto himself. It is an amazing thing to discover, as a living experience, not as a set of believed words, that God is at the root of religious dedication: that God is active within you and me and all men, initiating the return unto himself; that God is actively shadowing over his world and powerfully persuading us to abandon the husks and straws and to return to the Father's house where there is bread enough and to spare. What dedication of soul we engage in is *our* dedication. Yet seen still more deeply, what dedication of soul we offer to God is prompted by the sheer beauty of his persuading, all embracing Love. But we know increasingly that, whether elation or depression fills the upper levels of our conscious life, down deep, deep within is a real bondedness of our life with God's life, that is an existential situation, that does not come and go with fluctuating states of consciousness that God is a pursuing goodness wooing us home unto himself.

OVER a field of waving grain the sunshine and the shadow pursue one another in changing variety. Yet deep down in the soil the forces of life are pressing up into the roots and into the stalk, and the wheat is nourished and the grain matures. The forces of life go on, unmoved by the sunshine or the shadow which pursue each other across the surface. Such is the soul that is down in the center, down in the Eternal Life matured and ripened in the ways of God's dealing with the soul. In poised serene assurance it welcomes the sunshine of divine favors in the soul, yet does not clamor for their continuance. In poised serene assurance it passes into the dry seasons of the spirit, where God's face seems outwardly to be withdrawn, yet feels no anxiety.

For God disciplines our souls, and teaches us. Sometimes he refreshes us with each season of refreshment as to make our hearts well-nigh burst with joy. And sometimes he withholds his face from us, outwardly, like the shadow across the grain. Our first reaction, where we are spiritually babes, is to clamor for the sunshine and grieve when it is gone. We say God has forsaken us, we have lost our faith, we have displeased God. We long to "recapture that first rapture," and we clamor, and struggle and grieve, and think we have been unfaithful or neglectful of God. But such clinging to seasons of glory is a sign that we still cling to self-love, self-will, self-pride, self-orientation. We want the vivid sense of God's presence, so that we may enjoy him. It is *we* who are to be pleased and God is expected to supply us with spiritual pleasure. And as long as we want God for the sake of the good things he can give us, even the good things of the joy of his presence, we are oriented around ourselves and not around him. And as long as we rebel against seasons of spiritual dryness because they are painful to us, we do not yet love God for his own dear sake, but chiefly for what he can give us, but sometimes withholds from us. Self-surrender is by no means complete when we demand that God furnish us with the pleasures of paradise continually. We may even be perilously near to the danger of *spiritual sensuality*.

No, self-surrender becomes complete when we accept all God's dealings with our souls as a gift of his grace and as a token of his love. Does he show his face? Then thank him and be quietly but unboundedly grateful for his favor. Does he withdraw his inner consolation and make us walk in barrenness? Then thank him for the discipline he then lays upon us, that we may be weaned away from dependence upon the highs and the lows of mental changes, and learn solely to cling to him, and learn to love him purely for his own sake, and not for his gifts. For spiritual maturity is not tested by the frequency of our mystical moments of exaltation, but by the glad and calm serenity and fixity of will in him which is ours when barrenness and dryness come upon us. The dark night of the soul is an advanced course in the curriculum of the school of the Holy Spirit. And happy is he who has fulfilled his earlier pre-

requisites to whom is now entrusted this discipline of pain.

But it is not alone that we are freed from the changing sunshine and shadow of spiritual dryness and spiritual elevation, as we sink down, deep below both, into quiet, resting of will in the Eternal Goodness. A wholly new evaluation of outward things, a new indifference to our personal fortunes, of fame or obscurity sets in. I like to call this the *royal blindedness*. We grow blind to the petty valuations of the world. We grow blind to the petty eminences we have sought, to the petty baubles of fame and prominence and big reputation. We grow blind to the obscurity which is our lot, and in no resentment, joyfully live in eternity just where we are. O, we've known, intellectually, all these things for years. But there is an experience of finding all things levelled in the God-blinded eye, which is utterly different from an intellectual belief in the unimportance of fame and obscurity. With what pity we now look upon men and women whose life and love seem to be set upon puny, perishing tinsel! And with what shame we look upon our own wasted years of agony because we were a nobody, the wasted years of yearning to be a somebody. For now we see these things as what they are: round-about ways of pleasing our own little selves, of freeing our own little selves from mental disquiet. But now we know it was because we like the self-flattery of having people whisper behind our backs as we go by. "There goes so-and-so. He's quite an important man." And we chafed in our tiny unnoticed niches, because of wounded self-pride, because secretly we believed we were a bigger person than we got credit for being. Self-love, self-pride, self-seeking, self-inflation, that would cover up its own poverty by accumulating an array of glittery, earthly garments of doctors' degrees and trifles and honors and successes!

BUT, O how sinuous and subtle is self-pride, the enemy of complete dedication! We preach clever sermons, and quote learned authors and hope men will notice how well read we are. Do you recall that wise minister to whom a doting parishioner said: "O, Doctor Jones, that was a wonderful sermon you preached this morning." "Yes," replied the minister, "the Devil whispered that same thing to me, just as I was sitting down." Recall the words of St. Paul. "We preach not ourselves but Christ Jesus, and him crucified, and ourselves your servants for Jesus' sake."

But the royal blindedness levels all this, to the degree that all our self is willed into the life and love of God in utmost dedication. We can look past the

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III. Scientific Atheism and Theism

Hubert Frings

IN the unfortunate give-and-take between scientists and theologians, arising out of a misunderstanding of the boundaries of their respective fields, it has not been the theologians alone who have held views that are untenable. The short-sighted opposition of some of them has driven many scientists to foolish extremes of atheistic thinking in which they attack Christianity as decadent, superstition-ridden and ultra-conservative.

An interesting first thing to notice about this atheism is that it passes for radicalism. Those who hold to it picture it as an intellectual emancipation, a symbol of intelligence, and an excuse for a cynical attitude toward all moral values. The radicalism of Christ's monotheism as opposed to primitive polytheism and worship of the state or king is ignored by these "modern" thinkers.

They poke fun at the person who has faith in God, but they have not proved—they cannot prove—that a God is impossible or does not exist. If the "simple" Christian takes on faith that a God does rule the universe, the "modern" thinker must take equally on faith his belief that there is no God. How he gets the idea that his blind faith is more far-seeing and radical than that of the believer in God is beyond me.

The atheist often gives as proof of his radicalism the fact that his system of thinking leaves the individual self-sustaining and independent. But the most advanced of these atheists would remove God from a central place and postulate instead a universal order and law which just as surely regulates man's life.

When asked why there is universal order and reliability—even if it is, as in atomic physics, the law of chance—they have no answer except that such does exist. This, according to them, automatically eliminates all need for seeking a reason in the universe. This sort of limitation in their own fields, however, this admission of the futility of searching, they attack savagely as defeatist. Thus, the vitalists are ruled out-of-bounds in biology for trying to place limits on man's ability to understand. It seems to be very easy to agree to limitation for someone else, but a little more difficult to agree to personal limitation.

If the scientist has freedom to investigate the universe on the assumption that he will reach ultimate truth in his field, why should the religious person not have the same right? Man, by nature, worships something. If the scientist sees no need for any other center of worship than his science of order, let him not think that he is thus superior to someone who chooses to see behind the order into something more basic.

MANY scientists feel that they cannot believe in God, because they cannot bring God into the laboratory for examination. Somewhere in their naiveté they have taken up the idea that a mundane and somatic God is necessary for the validity of the teachings of Christ.

What claptrap! Compare this insistence that the theologian produce a substantial God before they will believe, with the physicists' assertions that the electron must not be considered as necessarily having substance, but only as a mathematical probability. These same worthies who cannot believe in God unless they can photograph him or take his blood pressure were perfectly willing to be happy for a number of years with an understanding of the phenomena of light which allowed two mutually exclusive theories to be held simultaneously on the assumption that the only difficulty lay in minds which insisted on models! It is interesting that the atheistic scientist is willing to take certain orderly sequences in his chemical reactions as indicating an atomic structure of matter, even when he cannot see the atoms, while the same evidence of orderliness in the whole universe he regards as needing no explanation, and, if one is offered, gives as his objection his inability to see or perceive the ruling force.

BUT let us go to the extreme: suppose that tomorrow some scientist would discover that there could be no God in the universe. This is naturally impossible, for science only investigates the "What" and "How" leaving the "Why" for philosophy and religion, but let us assume that it were accomplished.

What then? Could we turn to the social teachings of Christ and cast them out

too? Could we then discard the whole Christian morality?

Not at all. In truth, if there were no God, the universe would be just as rational and orderly, and the wages of biological sin would still be death. Those who state that morals and sin are simply rationalizations of behavior patterns approved at one time and place just neglect the facts in their thinking.

It is true that customs and beliefs about these vary from place to place and time to time, but beneath all rules which have been sustaining for any vital culture there lie deeper roots digging into the biological survival value which man secures from his social nature. Man's social organization has made him master of the beasts of the fields and of the fields themselves, and anything that favors this organization is therefore good—not because it is heaven-ordained or written in the Bible, but simply because it favors his survival.

Can anyone doubt that a society which followed the rules laid down by Christ would be a healthy state? We can thus mentally discard God temporarily, approaching morals from a purely scientific direction, and come to the same conclusions as those of Christ.

But have it straight—science has not yet disproved God nor shown immortality to be impossible, nor can it. And when science has reduced all to orderly description, the ultimate question of why this order, science can never answer. If the scientist wants to be satisfied that there is order and to let it go at that, he must then take on faith that there is no explanation for it.

IT seems strange, however, that approaching the matter of order from any angle we reach the same conclusions. This indicates, if anything ever did, a directing hand and guiding light in the universe. Does a scientist repeat experiments all leading to the same conclusion, and then repeatedly deny the indication? Is that scientific or open-minded? Is this faith in the non-existence of a "why" more ennobling or radical than the faith in a higher power which directs the order—or is the order?

As for Christ's directions for individual happiness and social health, science only strengthens the belief in their validity. The scientist who denies this is not being radical; he is simply ignoring the facts, and that is unscientific. When anyone sets himself to destroy faith in these principles, just because he feels that he cannot believe in God, he is worse than unscientific—he is stupidly irresponsible and antisocial.

CREDO: Fundamental Christian Beliefs

I Believe in Jesus Christ

THOMAS S. KEPLER

IN Anatole France's book, *The Roman Procurator*, a scene portrays Pilate some years after Jesus' death telling his friends about his experiences in Palestine. After a long description of these Palestinian events (the author takes twenty pages) a soldier near Pilate asks, "Pilate, won't you tell us something about Jesus?" Pilate hesitatingly answers, "You ask about Jesus? Jesus—of—Nazareth? Really, I can't recall him to mind."

It is one of life's necessities that Christians do take time "to recall Jesus to mind." As modern men look into their mysterious universe, as did the wise men of old, and discern the nearest light star, Alpha Centauri, twenty-five billion miles away, their need of a "savior" is just as basic as that of the first century wise men guided by the star in the east. Perhaps their need is even deeper! In the words of a contemporary thinker their awesome attitude toward their immense universe may cause them to say, "The concept of God as the infinite power of the universe is just too vast for me to grasp. But when I think about Jesus and the way he lived in the universe—well, he seems to hold my universe steady!"

Jesus' grandeur perennially affects artist, musician, and theologian, who in turn inspire us as they depict him. It is a momentous experience to sit in the small room in a Dresden gallery where Raphael's *Sistine Madonna* hangs in quiet beauty! One's soul is lifted into eternity as one listens to Händel's *Messiah*. To observe the thousands of books in a theological library written about Jesus, fills one with a feeling of wonder.

As much as I am filled with a mystic wonder regarding the mystery of human existence, I find myself even more awed when I ponder the person of Jesus Christ. Dean Case expresses the problem clearly when he says that Jesus has been the enigma of the centuries to both saint and skeptic. He is the most irrationally intriguing object of human quest yet to walk in mystery on this little planet. If we today find his way of life and his conception of God so satisfying, is it any wonder that his followers of the first century adorned his name with titles such as Christ, Son of God, Lord, Logos, and Savior?

What can we believe about Jesus?

1. *Jesus was a historical person who lived on Palestinian soil, who was crucified under Pontius Pilate in Judea, c.30 a.d.* Jesus is not an adaptation of the Babylonian Gilgamesh epic on Jewish soil (Jensen); he is not merely the personification of a social movement which was Roman in origin and Jewish in form (Kalthoff); he is not the mythical hero of a sacred Jewish drama in which the father sacrifices a god for the salvation of humanity (Robertson); he is not a synthetic figure in a drama drawn from the Oriental mystery religions (Drews). No established New Testament scholar today views Jesus other than as a real historical person. Even a radical New Testament critic like Rudolf Bultmann concludes, "Jesus actually lived as a rabbi." Bultmann's statement may not satisfy one's Christological interpretation of Jesus; it does, however, assert Jesus' historical reality.

2. *While we do not have any "photographs" of the historical Jesus in the New Testament writings, we do have significant "portraits" of him artistically painted.* The Epistle to the Hebrews depicts Jesus as the Ideal High Priest and Sacrifice of a worship system. The Book of Revelation paints him as one who will return to lead the righteous forces against Anti-Christ and the evil forces at Armageddon. Paul, in giving us his views of the crucified and risen Christ, mentions only a few facts about the historical Jesus—he was born of woman, of the line of David, had brothers and sisters, was crucified, dead, buried, and resurrected. Paul emphasizes Jesus as a real historical person who became the Christ of experience. The Gospel of John gives a more accurate portrait of the historical Jesus than is found in Paul's writings, yet less accurate than is observed in the Synoptic Gospels (Matthew, Mark, and Luke). The Gospel of John uses some historical stories about Jesus, not to preserve accurate historical data, but to show how believers should become integral members of the mystical Christian community.

Matthew, Mark, and Luke give us the clearest pictures of the *real* Jesus; yet in each of these gospels *facts* and *beliefs* are intricately woven together. These facts and beliefs are so closely fabricated that the bare Jesus of history cannot with the

scholars' tools be *completely* detached from the Christ of faith. What a Christian of the first century *believed* about Jesus was almost as important as what he *knew* about Jesus. Such a combination of facts and beliefs is to be expected, since no New Testament interpretation of Jesus was written by a non-believer. Dibelius remarks that each gospel was composed by an individual who possessed the "eye of faith." The interpreters never wrote their gospels about *Jesus*; they were about *Jesus Christ*.

The "portraits" of Jesus in the twenty-seven New Testament writings do not show Jesus as a stereotyped person, easily interpreted by *one* theological pattern. Moffatt has said that the New Testament contains *seven* distinct theologies about Jesus, each a profound attempt to explain the mystery of Jesus. Jesus was too big and too complex to be captured by one theological mould. The uniqueness of his personality intrigued first century theologians of every background to explain him; and the same diversity of interpretation has persisted through the centuries.

3. *Jesus was a Jew, born of Joseph the carpenter and Mary; he had brothers and sisters; he was reared in the Law and the Prophets, the sacred scriptures of the Jews.* About 95% of Jesus' ethical teachings are found in the Torah (Law) and the rabbinical teachings: but Jesus was able to cull the important ethical teachings from a vast storehouse of aged moral and ceremonial ideas. Like every Jew, Jesus loved the Torah; it was a lamp unto his feet and a light unto his path. He found the two greatest commandments, "To love thy God" (Deuteronomy 6:4, 5) and "To love thy neighbor" (Leviticus 19:17) in the Torah. His idea of God as a holy, merciful, judging, immanent Father, who would become the God of all humanity and who would give His kingdom to faithful, repentant people, was found amidst prophets like Hosea, Isaiah, Jeremiah, and Second Isaiah.

Yet there was something about the person of Jesus which gave a new impression to the ideas which he quoted from the Law and the Prophets. Ethical teachings uttered for centuries by scribes and teachers seemed more distinctly the will of God because Jesus spoke them; the Sermon on the Mount (Matthew 5, 6, 7) as an ethical code became God's ultimate demand for men to follow when Jesus reiterated its precepts, "for he taught as one having authority, and not as the scribes." As he spoke about God he seemed to be one who not only told about the immanent Spirit of God in the life of men, he seemed to live that kind of a Spirit within himself. Because his life and his religious teachings seemed in accord his followers said of him, "He is the Christ" (that is, God's Spirit has in-

wardly "anointed" the spirit of Jesus); "We believe that we who have seen the spirit in the Son have seen the Spirit of the Father." Consequently, with Jesus began the long expected Reign of God in the life of Man; and from his life and teachings his followers then and now have found how they, too, might inherit the Kingdom of God within their lives.

Jesus was a Jew who belonged organically to Judaism; he owed his religious inheritance and stimulus to the religious teachers and prophets of Judaism. What he said and did, however, could not be held within the confines of any racial group, for he keenly interpreted those religious-ethical values which are always essential to all men. C. H. Dodd significantly states this idea: "We take therefore the work and influence of Jesus Christ in their full scope as the climax of that whole complex process which we have traced in the Bible, and now conclude that the process itself is so intimately and dynamically related to all that we cannot but hold to be of the highest spiritual worth, that we must recognize it in the fullest sense as a revelation of God, a revelation whose unique quality is measured by the uniqueness of Jesus Christ Himself and His relation to the human race."

4. *Due to the profound effect Jesus left upon his followers, especially after the resurrection experiences, the New Testament writings contain several significant Christological interpretations regarding him.* (1) Some believed that God had adopted Jesus as the Son of God at his baptism. The Gospel of Mark (written c.70) begins with the baptism in which "the heavens opened and the voice descended as a dove and said, Thou art my beloved son in whom I am well pleased." Theologians called this the Adoptionist Theory. (2) Perhaps as a reaction to Jesus' adoption by God at the baptism, the gospels of Matthew and Luke (written c.85) look upon Jesus as one *born* into the world as a savior. These two gospels attempt to explain Jesus' sinless nature through his being born of a virgin mother who conceived the Holy Spirit; thus ruling out a human father. The question arose in the minds of first century theologians, "How could Jesus be perfect, for were not all people related to Adam, and had not Adam's pride allowed sin to enter the human race? And if Jesus were biologically related to Adam, would not he be sinful as other men?" But the doctrines of the virgin birth, they believed, eliminated the taint of original sin from Jesus. Later in the thirteenth century, after scholars had discussed the possibility of sin being inherited through the mother, the doctrine of the Immaculate Conception was adopted. This stated that at Mary's birth a miracle happened

so that original sin was removed from her. (3) The Gospel of John (written c. 100 a.d.) goes more deeply into the theological explanation of the mystery of Jesus. It resorts to the Logos interpretation which says that before God created the world, God and the Logos co-existed; that when God created the world, the Logos was the co-creator; that in the person of Jesus Christ the Logos (or the Spirit of God) became flesh, giving spiritual light to those who had been dwelling in spiritual darkness. After being among men in Palestine for a few years the Logos returned to the bosom of the Father; yet his spirit remained among men as the Comforter (the Spirit of Truth); for those believers who found this Comforter, Eternal Life seemed a present qualitative possession.

These views of Jesus Christ still hold significance for many contemporary thinkers. Whether Jesus possessed a unique relationship with God before the world was made (as the Divine Logos), or became a savior at the time of his birth, or achieved a unique relationship with God at his baptism cannot be scientifically proven. The view a person holds must be a gesture of faith based on what he deems the soundest factual foundation. And faith must always have close connection to facts that seem rationally coherent and experientially pragmatic.

Some, today, prefer to think of Jesus mainly as a great *prophet*. F. C. Grant holds to such a view: "Was Jesus then only a prophet? It may be a hard saying, but after all 'prophet' is only one more historical category—and Jesus was unique. In fact, on Jewish lips 'prophet' was the highest possible category, next to God himself . . . Jesus the prophet, the Teacher sent from God, seems to me not only to fit far better the actual historical situation reflected in the Gospels, but also to provide a far more probable mode of the Incarnation than any other category drawn from apocalyptic Messianism."

For my own Christological appreciation of Jesus I have framed my ideas thus. Ordinary categories lack adequacy in describing Jesus. That he belongs organically to history none would deny; both his prophetic continuity with Jewish tradition and his integral relationship to the last nineteen hundred years establish this note. Yet Jesus transcends history both in his relation to God and in the way he has inspired man; to rule out this qualitative transcendence is to lack historical perspective. Jesus and we are both organically members of the same universe. It is his *degree* of relationship to God which causes his difference from us. The more we develop through his ways a mystical relationship to God, the more we understand the mystery of his

being as a "savior." Whatever titles we may use to adorn his name are but symbolic nomenclatures born out of the ways his spirit affects our spirits.

5. *Jesus' greatness lies in the way he has brought to man a perennial gospel of salvation by which man has been able to adjust himself to himself, to his fellow-men, and to God.* Emerson once said that "the lesson of life is to learn what the centuries have to say to the hours." Jesus was a first century Jew, but his message has resounded as real and virile "across the changing centuries because he spoke to the unchanging needs of men." His message has remained fresh for every age when men have taken time to understand and live its basic meanings.

In Eugene O'Neill's *Days Without End*, John Loving, a Roman Catholic boy, loses his faith. One day in conversation with Father Beird, John Loving remarks, "A new savior must be born who will reveal to us how we can be saved from ourselves, so that we can be free of the past and inherit the future and not perish by it." To which Father Beird replies, "You are forgetting that men have such a savior, Jack. All they need is to remember him." That Father Beird was correct in his reference to Jesus, several contemporary New Testament scholars concur. C. H. Dodd: "When moral and religious advance is made, it is not true to say that it antiquates the teaching of Jesus; on the contrary, it presents itself as a fresh unfolding of what Jesus meant. The more His Gospel goes out into the wider world, the more clearly does it exhibit its universal character. . . . For our present purpose it is enough to record that after many centuries of historical vicissitudes His word is still current, and fertile of new truth." *Martin Dibelius*: "Jesus' commandments were given not for a short time intervening between the present and the end of the world. They were given for eternity, because they represent the eternal will of God. Full obedience here and now is possible." *Clarence T. Craig*: "Conduct is Christian when in response to God's forgiving grace men seek to solve their human problems according to the principle of love, using the guidance of Jesus, the best ethical experience of the race, and the fullest possible contemporary knowledge of facts."

The grandeur of Jesus cannot be externally proven by a dogma, a Christological title, a book, or a council: his greatness is measured by the way his insights into spiritual values continue to affect the lives of men. We continue to call him Lord—and I humbly, yet proudly number myself among such believers—because in the Christian faith he is still the way, the truth, and the life.

Orthodoxy Doesn't Believe Enough

ROBERT H. HAMILL

I AM a doubter; not because I believe nothing, rather because I hold everything for possible." Thus speaks the merchant who bought Joseph from his brothers and the pit, in Thomas Mann's retelling. (*Joseph in Egypt*, Chap. I.)

Men wrongly call the doubter a disbeliever. The doubter believes; he just refuses to believe the little things; he often believes *more* than the orthodox do.

The fool believes too little; and the orthodox frequently do the same. The doubter, the skeptic (being by definition the opposite of a fool), believes too much. Too much to be orthodox, at least. The real skeptic was the Founding Father who questioned why we had to live as slave colonies under the Crown; the doubter believed *more* about the equality of women than the orthodox did. The skeptic, you see, lives ahead of his times, never behind. He doubts the little things which obscure the big things. He "holds everything for possible."

The skeptic does not believe, for instance, in the Genesis Creation, nor in the miracles, nor the Virgin Birth, nor the hotness of Hell—and all for one reason: those precise formulas are too small, they substitute images for the truth, they rest on details not large enough to encompass the size of the matter, they believe too little. These orthodox beliefs make the mind rest in simplicity, whereas the truth is vast and complex. The skeptic believes so much that no little phrasing can satisfy him.

—God is More than the Orthodox Say—

Last month Glenn Olds asked me to "account for Jesus." I make no simple accounting for him; no hasty words can account for his distinction. No easy words like "Divine Son of God" or "Word made flesh" can exhaust the matter.

I believe that Jesus embodied a sudden, emergent jump from the human stream of growth, a prize achievement which defies exact accounting. Jesus was expected, yet not expected. You could expect him because he fulfilled the highest potentiality of mankind, and that potentiality had been present all the time, inviting fulfillment. Yet you could not predict him; you had no right to expect so drastically superior a creature; he merged distinctively different from anything anticipated; he was a unique upshoot from man's development. He represents a jump

above Man as distinctive as the first Man was a jump beyond his animal ancestors. If God caused the first, He may also be given credit for the second.

But now why do the orthodox contend that Jesus is the final, never-to-be-surpassed Achievement of God? Why impose upon God the impossibility of lifting life above Jesus? You orthodox sit on a contradiction: either God is not supremely powerful, or else (if He is) He can improve on Jesus. Which do you accept? Skeptic believes *more* than the orthodox do; he insists that everything is possible, even improvement upon Jesus. Thus Jesus is *not* the final revelation of God and the good life. Jesus is less than the orthodox say, because God is more than the orthodox say.

—The Four Freedoms Are Not Enough—

Take another, a secular example of how the skeptic believes more, and not less, than the orthodox.

I do not believe in the Four Freedoms. That shocks you. My reason: the Four Freedoms are too small a formulation to cover the matter. I do not believe in freedoms because freedoms depend upon obligations performed; a man cannot be free who merely insists upon his right to be free. Rights flower from duties performed. I am concerned for the roots. Recall the freedoms in order:

1. I do not believe in freedom of speech. I do believe in the duty to speak the truth, to take the consequences, and to protect other men when they speak sincerely.

2. I do not believe in freedom of worship. I do believe in a man's duty to worship and to obey the highest he can find; and this is not optional.

3. I do not believe in freedom from want. I do believe in a man's duty to work, to exhaust his mental and physical powers, and to work at some task that constructively upbuilds fellowmen. There is vastly more loafing and laziness and perversion of work than there is unemployment.

4. I do not believe in freedom from fear. I do believe that a man is duty-bound to believe in the future, to live courageously whatever his prospects. If he is a man, let him be a man, and not whine about his condition.

The skeptic does not believe the orthodox freedoms because they are too small.

He believes vastly more: he believes in the duties which, when performed, can alone give men a claim upon freedom and the wisdom for using it.

—Purity and Pacifism, or Neither—

Hold your seats now, and follow closely.

Jesus believed more than his orthodox critics, not less. "In olden times it was said, Thou shalt not commit adultery. But I say unto you, Thou shalt not lust." Vastly more! He forbade not the specific deed, but the background attitude of lust. Yet the shortsighted orthodox have made the specific act of adultery the forbidden sin.

Now, be consistent, and come along with the next paragraph of that Sermon. "In olden times it was said, Thou shalt not kill. But I say unto you, Thou shalt not be angry." Vastly more, again, Jesus forbade not the specific deed of killing but the background attitude of anger. Now, to be consistent, the orthodox Christians should take the specific deed of killing (as they take the deed of adultery above) and exalt it into an absolute prohibition. That would require Christians to be pacifist as well as pure.

Why do they not make killing a forbidden sin? Because they have a private notion that killing is all right, but adultery is not. They call God the God of battles (in politer phrasing, of course), but they would never dare call Him the God of brothels. If they were consistent, however, they would see that if a man may not commit adultery, neither may he kill. If we are to be Puritan on sex, we must logically be pacifist on war. To be sure, the orthodox never justify private killing, but only the large social pattern of war. Neither could they justify private adultery, but, from sheer logic, they might justify the large social pattern of brothels. In Christian ethics, public adultery is no worse than public killing. If they justify one, why not the other? Jesus forbade one as expressly as the other.

But notice: Jesus reached far beyond both adultery and killing. In each case he taught something *vastly more* than the orthodox of his day or ours. He upset their standards not because he *dis*believed, but because he believed more: he "held everything for possible"; even lust, and anger must give way.

Christians believe too little. They accept little rules and mistake them for the tremendous loves and motives of the Christian life. The skeptic knows better. He knows that no rules can interpret the good life, and no doctrines can exhaust the meaning of things.

To ye of little faith, from

Skeptic

December, 1944

Dear Skeptic:

Skeptic's right! "Holding everything for possible" is the great divine prerogative of vital faith, for the doubter as well as for the orthodox. And too often, perhaps, those persons who refuse to believe the little things *do* find in their faith the freedom to believe limitlessly—which leaves some of the rest of us ("O ye of little faith!") holding the bag, as it were, and stumbling-lost in the doubts we thought were Skeptic's alone! . . .

Improvement upon Jesus? To believe limitlessly demands that one say "yes" even here. Not to affirm means to limit God by the littleness of our own faith. I, for one, dare not say that never again will God so speak in a man. True, He probably won't speak again in the same way, nor ever under similar circumstances, nor can I quite see what improvement is to be made upon the revelation in the life of Jesus—but to deny God that power, to circumscribe and fix the boundaries by saying "Never again!" means that I have more faith in my own doubts than in the love, wisdom and power of the Father.

But if God is more than the orthodox say, must He not also be a *growing* Force, a supremely creative and expanding Life-Personality? There have been times when I've wondered if I could not better love and worship a growing and evolving Creator God than One who is the "same, yesterday, today and forever."

Yet then there would never be an Absolute of any sort, and upon what unchanging power could man depend? Or, mayhap God but grows onward and upward in love and truth and beauty lying unbelievably far beyond our own small imaginings? Is God perfection, a static absolute? Sometimes I've questioned—

And yet all of this is measured by the limits of my own mind. At rare, wonderful moments I feel God—or power, faith in something above, beyond and yet within me, too—and I know then that He is Spirit, the ultimate reason for all things. And if we, too, grow and share and are a part of that intangible spiritual reality, more real than the realest things we know, why should not He be immeasurable, limitless and growing, even as His creation also grows and the spirit of man continually reaches upward and beyond?

What say you, Skeptic? Am I caught in a net of "words worn threadbare, sizes too small"?

Verily, this believing limitlessly, "holding everything for possible," is a fearful adventure, demanding humility equal to our courage!

Jeanne Ackley

OHIO STATE UNIVERSITY

Dear Revealing Skeptic:

Well, Skeptic, you have presented us some food for thought that should arouse many of us out of the lethargy of our traditional religious conservatism in which we have reposed for so long. At first sight, the ideas presented here are shocking. We read them and pass them off as being the views of a crackpot. But let us stop a minute, are they shocking? Just what is there here that is shocking, and contrary to the teachings of Jesus? The skeptic knows too much to believe in the Virgin Birth, Genesis creation, and the hotness of hell. Just what the value of holding such limited views is, I do not know, and I fail to see where such principles add anything to the active spiritual life of the Christian in the true meaning of the word. Why must we hold ourselves to these narrow views. We have progressed in the material world by making many new discoveries, but yet we do not let ourselves advance in the spiritual realm. We have a much better explanation of the creation in the form of the evolutionary theory, although we must admit that it is still inadequate in certain respects. We trust that the future holds many of the answers to the scientific and mechanical problems, but is it too much to trust in the future that it has the answer to this question?

The same thing may be said of the place that Jesus has in the Christian's spiritual life, as Skeptic points out. Jesus is the highest that man has known thus far. We have not attained the highest that Jesus has stood for, but we need not as the result conclude that Jesus is the final Word of God. Can we not hold with Skeptic the view that all things are possible and still maintain the high idealism of true Christianity?

When we get right down to it, we are all skeptics, whether we want to accept the fact or not. We doubt the validity of any new thing when it first appears, but, for the most part, we do not doubt the moth-eaten tradition to which we are bound. It seems to me that we are limited in our spiritual life when we are bound by such shackles.

The point is well taken that the Four Freedoms are inadequate. They do not cover the field, and they are lacking in that they do not emphasize the duties which freedom entails. The Four Freedoms are the evidence of the short-sighted vision of those who are in the responsible positions in government. Until we can see that freedom implies duty, we will not attain the ideals for which we are working.

Jesus' condemnation of the background attitude of lust as being primary in the commandment "Thou shalt not commit adultery," is a point too often forgotten by the orthodox Christians. The compari-

son of this with the commandment "Thou shalt not kill" is logically sound. "If we are to be Puritan in sex, we must logically be pacifist on war." That is the logical conclusion to which Jesus' teachings would lead. We who call ourselves Christian seem to forget the unity in all of our life, and we segment various phases of our life into their own special spheres. We do not see or do not want to see that what applies to one phase of life also applies to the others. We as Christians have failed on this account to come out categorically against all killing, whether there be questions of justice or some other abstraction involved or not.

We orthodox have failed to see that Christ taught something far greater than we have been willing to admit. Man is capable of developing into the character of Jesus, and capable of developing beyond the attainment of Jesus, if we will only allow ourselves. Thank you, Skeptic, for opening our eyes to see the greater possibilities.

Alva I. Cox, Jr.

BALDWIN-WALLACE COLLEGE

Dear Skeptic:

A HEALTHY skepticism should be the prized possession of every thoughtful Christian; but when that skepticism becomes perverted to the extent that it destroys the sequence of tradition, then it ceases to be of value to the individual.

So the skeptic is out in front? In front of what? Is a person that questions established creeds and dogmas out in front? Rather, it seems that he is dragging himself and others through a slough of despond, trailing systems that represent beacon lights in the stream of civilization.

It seems to me, Skeptic, that you make belief a quantitative something. Our problem is not how much we believe, but in what we believe. Some people (I don't mean gullible people) believe everything. In fact, they are the type that call themselves skeptical; but they are not particularly skeptical in the negative sense of the word. The art of being a good conversationalist has taught them that they must suggest a positive approach; but experience has not had opportunity to teach them such a lesson. They wander through a labyrinth of platitudes, not knowing when they have crossed their own trail or retracked themselves.

Apparently you make an unconscious, therefore an unwarranted, transition from belief to conduct. Can we destroy beliefs that have no place in the twentieth century with cold, logical refutation of them? Jesus only angered the Scribes and the Pharisees when he verbally refuted their beliefs; but he dealt their system a

motive

Spanning the Gulf

DAVID S. BURGESS

A BRIDGE is being built spanning the "gulf" fixed between the average middle-class minister—cloistered, good, but often unmindful of the workingman—and the average labor leader—active, hard, but often without benefit of the Bible's message. Some strong spikes in this bridge were driven at the First International Religion-Labor Conference held in Pittsburgh, Oct. 9-11th under the auspices of the National Religion and Labor Foundation. Led by the Foundation's Secretary, Willard Uphaus, who has labored tirelessly for ten years to relate the two greatest mass movements of our time, the Conference met on the theme, "The Right To a Job."

When a Catholic priest, Rev. Carl P. Hensler, asserts that to his church freedom from want means the right to a job for every man, that's news! When a Jewish rabbi, Dr. Solomon B. Freehof, declares that the workless rich are "traitors to God," and jobless men are innocent victims of man's evil, the Old Testament breaks into the headlines. And when a president of a Protestant Seminary, Dr. Edwin McNeill Poteat, announces that "religion and labor are the ways of life" and therefore "any effort to strengthen them activates life," the conference delegates began to realize that the Nazarene is the unseen guest at every church service and union meeting. These three leaders of the three faiths laid the religious base for the conference. Slowly the attending ministers, theological students and labor leaders began to see the inter-relationship between organized religion and organized labor.

So that the delegates could build on this religious base by thinking in terms of facts rather than fancies, Dr. J. Raymond Walsh, a Catholic, ex-Harvard professor and now CIO Director of Research and Education, outlined the economic dilemmas of wartime and postwar America. "The growth of employment is the common man's criterion of prosperity," he began. "Today we have virtually full employment while we make instruments for destruction. After this war we'll have to find peacetime jobs for twenty million of today's war workers, and nine million service men. Can we do it? The test will be the degree to which consumers' demand of peacetime can be made equal to our present consumers' demand." He went on to explain why wage cutting, which lessens this demand, would lead to another giant depression. Rather pessimistically he concluded that despite rosy promises of business leaders, one could conclude from the estimates of future investment gathered by the conservative Committee For Economic Development, that in the coming peace fifteen million men will be jobless. "We face the prospect of collective calamity," he concluded.

Victor Reuther, Assistant Director of the War Policies Commission of the United Auto Workers Union, went further. He pointed out that certain business executives have stated publicly that "a job for every man is incompatible with the free enterprise system," since "our present economy requires a normal float of unemployment." Agreeing heartily that our planless economy will bring job-

less millions in peacetime, Reuther urged the immediate creation of planning committees for industry and agriculture. These committees, whose members would come from management, labor and the consumers, should be empowered to outline the steps toward peacetime reconversion immediately. The National Administration should not turn back its plants to private enterprise for ten cents on the dollar—as was recently suggested by the former Vice-Chairman of the War Production Board, C. E. Wilson. But as the government's Tennessee Valley Authority is held as a yardstick for privately owned power companies, so the government should keep enough factories to serve as yardsticks for prices charged by private industries.

Both Walsh and Reuther agreed that full employment was made more nearly possible when workers joined labor unions, and attempted to make these unions more democratic and open to workers of every race, color or creed. In the future, jobless men would be fewer if citizens would join co-operatives, both for producing and consuming. Finally, the chances for full employment would be more favorable if citizens took a more active part in political movements for public betterment. One of such movements, the much-debated CIO Political Action Committee, was described by James B. Carey, Catholic, thirty-three year old veteran Secretary-Treasurer of the CIO. "With all its faults," he asserted, "this is one of the first movements which is attempting to help the average worker to register and to vote for the candidates which have his interests at heart." Lately, the PAC has formed a Religious Associates Division open to membership to all ministers and churchmen sympathetic with its aims.

FAR more interesting than the speeches, however, were the people at the conference who, along with Dr. Uphaus of (Continued on page 49)

fatal blow when he showed by his own conduct that it was ethically impractical. Beliefs matter only as they translate themselves into conduct; therefore the Genesis creation story, the miracles, the Virgin Birth and hell-fire will never effect the payment of our grocery bill, or our gifts to the community chest.

The position of orthodoxy indicates what it believes about God. To say that God is more than the orthodox believe is just as trite as saying cheese is not used exclusively to bait mouse-traps. What you really mean, Mr. Skeptic, is that you have deleted all the contradictions, as far as you can see, from the orthodox concept of God, thereby establishing, to the

best of your knowledge, a workable concept of God.

I have always been a bit dubious about the four freedoms. I quite agree that we do not have an adequate, practical definition of freedom. You have either deliberately or unconsciously overlooked an important phase of number three. What kind of a person "constructively upbuilds his fellow man"? Is it the philanthropist who, in his last days, builds a school or establishes a medical clinic with the money that he has made exploiting the people of his own generation? Or is it a wheat farmer who sees himself as a co-laborer with God in producing a necessity of life?

The orthodox position is not predicated upon logic. I have found very few who hold the orthodox position that recognize the discrepancy in some of their beliefs. This indicates that they believe more than the skeptic; but it also shows that these beliefs are not coherent. The idea of God being a God of battles has been woven into our cultural pattern; but, I am quite sure, He can become a God of brothels, if we can find a group of people that insist on believing everything.

Respectfully,
N. Lee Cate

SOUTHERN METHODIST UNIVERSITY

December, 1944

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Drama as the Expression of Religion

E. MARTIN BROWNE

(Editor's Note: This article is a cutting from a longer article which appeared in THE CHRISTIAN NEWS LETTER, an English publication, edited by J. H. Oldham. Martin Browne is England's leading exponent of the use of drama in religion. He is director of the Religious Drama Society, the first person to hold such an office in the church. He was appointed by the Bishop of Chichester in 1930. He has produced all of T. S. Eliot's religious plays, and in 1939 founded the Pilgrim Players.)

DRAMA has always been the most fascinating of the arts. To the term "stagestruck" there has been no parallel such as "sculpture-silly" or "painting-potty"; and the word "fan," which I take to be an abbreviation of "fanatic," has sprung from stage (and film) usage. The reason for this peculiar attraction is that the material used by the actor is himself—his own body and mind, and in some degree also his own spirit. So he is fascinating: but for the same reason he is also despicable. He is a pretender, who in one sense cannot call his soul his own, and sometimes does not want so to call it. Shakespeare, a man of the theater whose heart was not in it, describes the

"poor player

That struts and frets his hour upon the stage,"

and to the law of Shakespeare's time he was a rogue and a vagabond. This aspect of the actor is underlined by puritanism in all ages: and it is a true enough aspect, for the actor is in a sense a doubly fallen creature, he nightly takes upon him the nature of a fellow-creature fallen like himself and subject to sin and death. Nothing, indeed, dies more swiftly than the actor's impersonation. No stone or canvas remains to preserve the life of his creation. It passes as a breath. Yet this, the most ephemeral of the arts, is also the longest-lived of them all.

The Actor in History

Acting, in our familiar sense, was originally part of a religious festival. The Greeks, who originated it in Europe, kept it linked with religion, and their study of man through the medium of the actor

was a study always in religious terms. In Rome it fell far from its high estate; but its real nature, though hidden, was not lost.

With the drama of the stage the first Christian Church had no link. It was a pagan entertainment, fallen from artistic as well as from moral grace, and often part of the same Roman holiday with Christian martyrdoms. The actor had accepted the Fall which he portrayed. It took the Church hundreds of years to build her own drama, and to find her own actors in the Christian community. In the mystery-plays the Faith was presented for and by the people: wedded with the surviving professional troupes, these actors produced the theater of Shakespeare. But the seeds of division were already sown in it: once more the stage was outcast by the puritans, and the actor divorced from the Faith.

Not only the actor suffered. The anti-dramatic tendency which operated against him also attempted to conceal the drama of the Eucharist and in fact weakened the Church's doctrine of God's Drama, the Incarnation itself, in the minds of ordinary men. To the average Christian in eighteenth and nineteenth-century England, God was not directly involved in human life, and religion was a special sabbath-day activity. This tendency has worked itself down to its nadir, and recovery is beginning. The revival of Christian drama is one of its symptoms and one of the channels of its working.

The New Christian Drama

The new Christian drama, like the old, springs from the people. The first modern religious plays of which I have knowledge appeared in parishes scattered about England. In my travels I come occasionally to a place where they tell me: "We were doing plays in or by the church twenty, thirty, even forty years ago." Now a large number of Christian churches in Britain have dramatic groups attached to them, and many do religious plays linked with the church's worship. This development is, from one aspect, a part of the colossal growth of amateur drama. I saw an estimate some years ago that there were 100,000 amateur actors in England: and I am sure that this is

now very far short of the truth. Into the reasons for that we must not enter at length, though some of them operate upon the religious drama as well as upon the secular. I take it that the chief ones are the desire for self-expression as a contrast to the increasing regimentation of life, and the desire for creation to counteract the effect of mechanical toil.

The amateur drama, at any rate, is with us in force: and many a church is using it to set forth the Christian story. There is always a nativity play: quite often a passion play, scenes from the life of the patron saint, missionary tableaux or plays, children's productions. A few churches have drama guilds, whose biennial or triennial productions draw the whole neighborhood; but most do not seek to do more than parochial work.

Limitations

The level reached by this drama is, frankly, a low one. It compares ill with the secular work produced under parallel conditions. Some of its promoters excuse this low standard on the grounds that it is for home consumption only and that its chief benefit is to the performers. It is a pity that performances which, according to this argument, should be ranked with the drama done in the classroom as a means of school study, are sometimes presented as public shows and even advertised outside the circle of the performers' friends and relations. No good service is done to the Faith by ignoring the distinction between dramatic performance and educational practice.

But leaving aside this type of work, why is the standard of the amateur religious drama lower than that of the secular? On the average just as much care is taken over it; the promoters are even more serious in intention; the subject with which it deals is the most completely dramatic of all subjects. The most obvious reason is that in various respects it lacks resources. To take the least important first, there is less money. Like all "side-lines" of the church, it tends to be done "on the cheap"; the church funds cannot be drawn upon to meet expenses, and in fact hope to benefit from the takings. The treasurer does not regard the drama as an essential, but as a luxury. . . .

(To be continued)

watch it!



PRESENTING MICHAEL SCOTT! WBBM CBS Chi daily 4:30: real dramatic fare to back tea-drinking. Adaps of top literature plus masterful production. Title doesn't fit show (build-up for Scott who narrates) but it out soaps soap-opera: cleaner, smoother, and easier on the noggin. HENRY ALLEN—AMERICAN! WNYC NYC Sun 6:15 P.M.: bright light in radio history—episodic serial of activities of negro family. STORY OF PALESTINE WHN NYC Sun 1:45 P.M.: effective use of theater people who know how to get point over. WORLD'S GREATEST NOVELS WEAf NBC NYC Sat 7 P.M.: dramatization of 17 novel greats. ETERNAL LIGHT WEAf NYC Sun noon: series "The Synagogue in History" and Jewish history, literature, and music. Well done. TIME FOR AMERICANS MUTUAL Wed 10 P.M.: Sumner Welles talking on foreign policy.

fanfare!



For the Blue Network! This young and promising net has made an admirable statement of policy in current periodicals. It's captioned "You Can be a Delegate to the Peace Table." It then tells the how of it—for you personally and for the Blue. The key to their policy is "In Service of the People." The Blue says they realize the obligation and the opportunity of radio in these times. Consequently they are dedicating their service to the giving of "truth and understanding of events shaping tomorrow's world." In service of the people, Blue will have three main types of programming: events—TIME VIEWS THE NEWS, analyses—WAR CORRESPONDENT, and discussion—TOWN MEETING OF THE AIR. Blue is to be commended for their forthrightness in obligating themselves to peace education, and for informative promotion of their network.

EDITED BY

ROBERT S. STEELE

Community Radio

Radio stations over the country are primarily a source of advertising, entertainment, and news to their communities. We would not depreciate that service to community, but that is not community radio. Community radio is entertainment, news, and advertising plus the very fabric of community; it welds people together for their common good; it strives to serve all those facets of living which contribute to community.

The majority of the radio stations, like department stores, newspapers, and movies are a business. Business wants to please people—to give them what they want. People want entertainment, so radio gives as much time as possible to that. Radio stations, however, are licensed by the Federal Communications Commission, by showing that they will serve the "public interest, convenience, and necessity." There is confusion as to the exact meaning of that requirement. But it smacks enough of the requirement of educational and religious radio to make stations offer some public service programs. For the most part, local broadcasts beamed at community needs are woefully done. The radio people writhe until the program is over. The listeners tune to another station. Some reasons for this failure are: lack of capable and authoritative station personnel working on public service features, lack of importance of this type of programming to local radio people, lack of good writing, lack of time spent on production and rehearsal, and lack of competent, interested, and dependable people in the community.

Really to make radio an ally of community, there are major problems involved for the broadcaster. It's a problem for him to find good available time. It's a problem to get good program material and capable people. It's a problem to get local committees and organizations to follow-through and to stick with a project. But because of the superior potentiality of radio to serve community, we must work out these problems. Radio has an advantage over the newspaper in serving community because radio reaches people who can't and won't read. It's also easier to listen than to read. Radio is

(Continued on next page)

it's o. k.



to machine-age education, to put it on a mass production basis—what a wild idea! Yes, it still sounds quite wild and yet fifteen years ago, CBS decided it was

worth a try. As a consequence, The AMERICAN SCHOOL OF THE AIR is now the world's largest class room. The ASA supplements class room work in Latin America and Canada as well as this country. 181,000 teachers receive the preparation for and follow-up manuals. By short-wave the ASA is carried all over the globe to service men and women. Mon—is science day, Tues—music, Wed—geography, Thurs—modern and classic stories, Fri—current events and postwar problems. ASA is not a sugar-coated pill. It's education with a punch. Mail all haloes for achievements of fifteen years of ASA to Lyman Bryson, CBS, N. Y.

greybeard!



We've survived deace of dancing, bicycling, and pole-sitting marathons. We could survive deace of gag marathon. But since discovery that gagging

commercial sells, format for selling show has been: emsee-gagger, a thrush, slap-stick ala sound effects, he-thrush, & band. Collection is called variety show. There's variety in alternation of gagger and thrushes, and bathos plug at end for cheese and brave boys at front, but variety for evening's listening is shampoo, toothpaste, coffee, cigarettes, hairtonic. We want radio comedy and plenty of it. But as Soren puts it, we're "sick to death" of laborious patter, bludgeoned studio audiences, and gagging devoid of spontaneity, satire, insight, and wit. Pity is our missing richest comedy! Hope has had new show under hat for two years. Men like Runyon, Lardner, Thurber remain untapped. NEW YORKER manages each week. Let's gag slap-stick and grow up rich radio comedy.

(Continued from page 43)

couched in the dramatic, in showmanship, in entertainment; this makes it more palatable. The comics and Dorothy Dix may be the extent of newspaper reading. But because one turns on the radio and lets it go, he is unwittingly exposed to *radio editorials*. Newspapers and movies reach only a small part of a radio audience. Movies do not provide the necessary time for *dinning-in* and *sinking-in*. A GRAPES OF WRATH comes out only occasionally and is seen once. Schools are, unfortunately, still primarily for children and young people. Only a few adults have the opportunity for advanced study, because of its demands on time and money. Churches, like movies, reach just certain people. Because of the failure of the church to reach all kinds of people, the scope of its service to community is limited. Because of the potentiality of radio as a medium for serving community, it must merit our serious thought and our hard labor.

A few radio stations have seen their opportunity for being truly community radio. Perhaps Station WMBD at Peoria, Illinois, is the outstanding example of community radio today. This station can be a good example for local broadcasters and community-builders. WMBD has successfully pioneered in its co-operative efforts with educational, religious, civic, and other community service groups in Peoria. The Federal Radio Education Committee chose WMBD for its survey on public service broadcasting. The reason for the distinction of this station is its president, Edgar L. Bill. The success and achievements of WMBD are rooted in its policies. And its policies are the exemplification of Mr. Bill's devotion to community.

Mr. Bill believes that anything of importance to Peoria is of importance to the radio station. Good program times are made available for discussion of topics of community interest. Time is never sold for programs designed to influence public opinion. When time is requested for the presentation of one side of a controversy, the station arranges for the use of equal time for the expressing of opposing views. The right of editorial selection is reserved by the station. This might be called censorship or it might be called a

democratic method in that the aim is to have programs of the greatest good to the greatest number of people. Time is never sold for religious radio. Through years of experience, WMBD has learned the risk of completely turning over time to civic groups. Instead, a staff member who knows that subject follows the program along each step of its way.

The results of policies such as these are evident in the public service programming of WMBD. Mr. Bill encourages plenty of discussion to crystallize public opinion. In the PEOPLE'S FORUM, the assistant manager of the station and three community leaders have a *real* discussion of civic problems. Such topics as the following are discussed: Should Peoria regulate downtown parking with parking meters? Should married women be wage earners? How can Peoria solve problems of juvenile delinquency? On each broadcast a way of action on the problem is pointed out. WMBD has a commentator for local news and he constantly slants his copy to improve conditions. In recent years WMBD has had symposiums on racial and religious persecution. They are led by the mayor, city manager, and prominent religious and racial group leaders. Rev. Walter L. Wilson, staff member of WMBD, is responsible for religious programming. He meets regularly with representatives of all faiths to confer on religious policy and programming. WMBD regularly presents health and traffic safety talks. Programs have been given to give instruction to voters, to get a recreational center for high school students, to find jobs for unemployed, to combat spread of venereal diseases, to give public school education during epidemics and even to find homes for pets.

We wish for more community radio stations like that of Edgar Bill. But before that can happen, we must have more men like Edgar Bill in the radio industry. Any station, however, can take a step in the direction of this kind of radio by putting a person on its staff who knows public service broadcasting, and his community. A Public Service Director will mean paying another salary, but why should a station hesitate? After all public service is the primary builder of good will for a station. And a station can't exist without

good will. Then too, stations must be willing to spend the time to produce professional caliber local public service features. If they are really good, they'll be listened to twice as much as net shows. Some public service programs should be kept sustaining but many others may become sponsored shows. It is helpful for most stations to have *written* policies. In cases of editorial selection, a written policy will save embarrassment. A small group of radio-wise leaders in a community could well serve as an advisory capacity to the public service programming department of a station. A local radio station need not be a mere appendage of a network. It can be the voice of a community.

A place for the individual to begin on community radio is to listen to what your own local station is doing in the way of public service. Let the station know what you like, dislike, and why. Write out your ideas for a public service feature and present it to the manager of your station. Or if there are civic problems which should be dealt with, talk them over with your station executives and let them give suggestions of ways to deal with them. Learn the basic principles of writing and speaking for radio. Organize a radio committee to represent civic and church groups for better co-operation with the radio station. Be willing, if possible, to spend money to take care of line charges on broadcasts. Be willing to work to promote and publicize public service radio features.

We all like to think about the good old days when democracy was democracy—when everybody met at a certain tree or on the village green to decide on a community problem. Speeches were made, discussion followed, and then everybody voted. The majority ruled. Since there are too many people nowadays to come together where they can see and hear, radio must take those speeches and that discussion to each home. To the extent that radio does this in a truthful and effective way, democracy may be served. Community radio can be a potent step in voting out segregation, ignorance, and provincialism. Since the majority rules in radio, that rule can be for a radio that will build community—if we want it.

The board of visitors of the College of William and Mary unanimously endorsed a policy of scholarship assistance to former students who left the college to join the armed services of the United States.

This policy will apply to out of state as well as Virginia students. Such assistance will not be in addition to grants for the same purpose by the federal government.

—College of William and Mary

The Agricultural and Mechanical College of Texas will have the answer, after the war, for those discharged veterans who incline toward a life of agricultural and livestock pursuits.

That answer will be furnished by a complete, integrated program of instruction spearheaded by a 2,750-acre plantation where research findings are put to practical use.

—Texas A. and M.

Training in the arts for the postwar period should include a program for the rehabilitation of returning service men and should be integrated with various phases of industrial progress, leaders in this field declared at the second annual conference of the Committee on Art in American Education and Society, meeting in the Museum of Modern Art.

—New York Times

When Is It Good Direction?

MARGARET FRAKES

LAST month we looked at the movie story, and concluded that a *good story*, coming first in the elements that make up a film, is perhaps more important than any other factor in that film's excellence. The next step is taken by the director, so perhaps direction should lie next in our consideration.

Once the script for a movie has been prepared, it is taken in hand by the director—and in the ideal situation he has been "sitting in" as the story-building is in progress. On him perhaps more than on any other depends the interpretation the audience will get of the true nature of person and situation, of the mood, the feeling of the whole production. For his is the word that decides from now on. His "mark" is thus on the finished production; once you have followed the work of any one director through three or so films, you can almost surely recognize it again, even if you have not read his name on the credit sheet.

With many films, you recognize at once that the director is not a skilled artist; scene follows scene as routinely as if you were simply hearing someone read the script; there are no pauses between lines, no journeyings of the camera to point mood and establish motive. You get the bare story, yes; but it is a mere outline, as if you were reading it in a "True Romance" magazine or a daily newspaper serial; you know the people no better, you understand no more clearly *why* they act as they do.

Really good direction, however, does more than this. Your actors do not simply stand opposite each other and parrot their lines; they speak them as nearly as possible as they would in real life, but more than that their story is told by what they do rather than by what they say. The good director makes use of varied approaches to tell us what we need to know: there are close-ups; shots which emphasize some symbol, perhaps; a view of hands in telling poses, of feet approaching on a cobbled street, of rain falling outside a window pane; flashbacks may be inserted to signify what is passing through the mind of someone as he listens to what goes on in the present; sound is not forgotten, and a strain of music, the ticking of a clock, a bird singing may be made to tell us more than minutes of dialogue could ever accomplish.

If you saw *WING AND A PRAYER*, you may recall the use the director made of facial expression to convey a whole scene of thrilling action. A cocky young flier who thought *he* knew better than the flagman waving him onto the carrier how best to come in, insisted on his own approach, endangering the lives of the entire deck crew. Director Hathaway gave you the whole scene—what happened, what it meant, what might have happened, what sort of young man the flier was—all through the facial expressions

of three men: the commander, the air officer, the squadron leader watching the performance from the bridge, cutting in only occasionally with shots of the flagman in action, of the pilot's face, of a plane approaching. Probably you never realized that you did not see the actual miserable landing of the plane, yet you knew all about what happened as if you actually had been there. Effective, too, was the director's choice of scene to drive home the lesson: the officer's entry into the careless chatter of the "ready room," his grim listening to the squadron's reading at his direction a routine medical report after the death of an aviation mechanic during just such a previous debacle.

The same film, incidentally, is a masterly example of direction in which actual documentary shots are fitted so smoothly into studio-made ones that the audience is unable to tell where the one ends and the other begins. Particularly effective also is the way the aerial battle of Midway is told—you never see the planes in action, but you sense it even more vividly by hearing the pungent comments of the participating flyers as they are rebroadcast over the carrier from the inter-plane radio, and watch the faces of the men aboard as they listen. This is inspired direction, as is the bit where "Hans" calls out that he is going down, and the camera moves with the eyes of the young ward room attendant to the

(Continued on next page)

Wilson (Fox) is technicolored pageantry: crowds, receptions, football games, political conventions, sessions of Congress, parades and mass meetings. But it is also a sober reminder of one man's experience, an appeal that America not draw away from the rest of the world when our battle is over and the enemy is defeated, as it permitted itself to do after World War I. Although the film is rather static, replete with many speeches and stagey conversations, the dramatic impact of one man's idealism set against red tape and prejudice does come through with force, and impresses itself on your memory. And it is a valuable record of "Americana"—1910-1920—as future researchers in old cinema files are likely to find. (Chas. Coburn, Geraldine Fitzgerald, Alexander Knox, Thomas Mitchell, Vincent Price.)

Wilson is flayed by Clemenceau when he tries to insist that the Versailles Treaty respect the pre-Armistice terms offered to Germany.



—Photo courtesy 20th Century-Fox.

(Continued from page 45)

vegetables which he has helped Hans grow with chemicals and water in a washtub during the interminable days before combat approached.

Compare this with films which crudely cut from one person talking to another in routine dialogue that leaves nothing to the camera or to the imagination, and you have a telling picture of the difference between everyday and artistic direction.

Another sign of good direction is in the total mood a film achieves. If the essence of the story is tragedy, silly horseplay mistakenly inserted as "relief" only serves to waste the whole emphasis; conversely, sticky sentimentality in a satirical comedy defeats the purpose entirely. AND THE ANGELS SING started out as brittle comedy; when heavy romance intruded near the end the effect was only silly. JANIE was directed by Michael Curtiz for satire, never meaning the situations to be taken seriously; riotous, split-second timing such as held forth there would have been incongruous in a film depending on sincere sentiment, such as characterized SINCE YOU WENT AWAY.

In both those films, skillful directors sensed what effect their films were meant to produce, and saw to it that every scene, every line, every bit of timing was keyed to create the desired feeling. Entirely different pace—of line, of action, of voice, even of home decoration and dress—was required to establish the gay fun of JANIE, the serious, moving quality of SINCE YOU WENT AWAY. And the achievement was due to the direction.

The slap-happy, tongue-in-cheek direction of Preston Sturges, so delightful in the recent HAIL THE CONQUERING HERO and the early GREAT MCGINTY, went far astray when he set his hand to what by all rights should have been an understanding, straightforward biography of the discoverer of ether, which came to the screen as THE GREAT MOMENT. By the same token, the talent of a John Ford would be entirely wasted on an action story with no overtones of character or social insight. For him should be spared the LONG VOYAGE HOME. Good actors have their place in film success; but it is the good director who fits their work into that of others in the cast, who sees to it that their movements interpret correctly, who makes of a thousand and one details a smooth, blended whole—a whole that says something more than the sum total of the words which appeared on the script.

You will find it an interesting and profitable study to follow certain directors and watch how they achieve individual effects. Although you will want to make your own discoveries—and even then you will find occasional exceptions and contradictions—here are some suggestions to serve as "starters": for atmosphere gained through detail, Irving Rapper, Vincent Sherman; for pungent comment on person and idea, Frank Capra, John Ford; for satiric comedy, Preston Sturges; for brittle drawing-room comedy, Michael Curtiz; for spectacle, Darryl Zanuck, Cecil B. DeMille; for handling of action on a broad scale, Frank Lloyd, Henry Hathaway.

Among Current Films

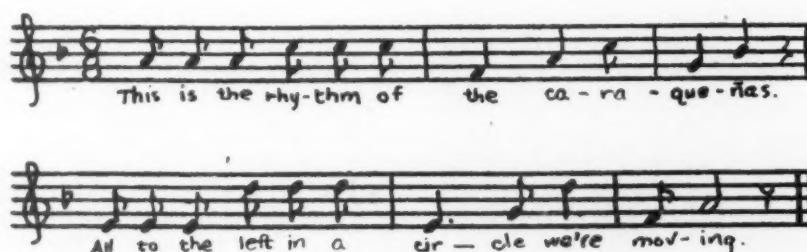
Bride by Mistake (RKO) imagines that very droll comedy might ensue if you take a millionairess, convince her that suitors would be badly frightened of her money, get her to pose as her own secretary and then watch the suitors tumble. Somehow what results is mainly amateurish slapstick, strangely out-moded and silly. Laraine Day, Marsha Hunt, Allyn Joslyn, Alan Marshall.

Casanova Brown (RKO) imagines the same thing about a tongue-tied professor of English who finds that the baby born of his one-day marriage, later annulled, is up for adoption in a nearby hospital. There is doubtless considerable cause for mirth watching any inexperienced male try to cope with tending a month-old baby, but here the situation is so strained that the whole becomes *repetitious*, the characters again merely silly. Gary Cooper, Frank Morgan, Theresa Wright.

Greenwich Village (Fox) is a hodge-podge of gaudily technicolored sets, dancing ensembles, musical numbers, purporting to picture life in the New York City artists' community during prohibition days. Much annoying indulgence in liquors; an *expensive waste of material*. Don Ameche, William Bendix, Carmen Miranda.

The Impatient Years (Col.) deals with a problem likely soon to become fact: that of the girl who married a soldier after three days' acquaintance, saw him off immediately, and now, with a baby to care for, has him come home to her an entire stranger. In this case, after considerable difficulty and almost a divorce, they make a "go" of it, but there is still a hint in the early sequences of what will not come out so happily, perhaps, for many who have undergone similar experiences. The many delicate situations are handled in good taste, thanks to expert direction, and a spirit of *quiet, rather poignant* comedy is maintained. Jean Arthur, Lee Bowman, Charles Coburn.

leisure



Words and Instructions for The Carequeñas

This is the rhythm of the *carequeñas*.
All to the left in a circle we're moving.
Now on one knee we're all kneeling together,
Ev'ryone round about gaily approving.

Now make our skirts to move, side to side lifting.
Now make our eyes to move, side to side glancing.
Now make our arms to move, side to side shifting.
Now swing our partners all, round and round dancing.

(On first two lines all join hands in a circle and move to left with music. On next two lines all get down on one knee, and rise. On following three lines move skirts—or trouser legs, eyes only—not heads, and arms from shoulders down. Finally, swing a partner if you can find one.)

Additional Words for Ten Puppies

O I used to have nine puppies (twice)
One choked on a cake I baked,
Leaving me with only eight.

O I used to have eight puppies (twice)
One a *mocho* sent to heaven, (*mocho*—large cutting blade)
Leaving me with only seven.

O I used to have seven puppies (twice)
One liked doing foolish tricks,
Leaving me with only six.

O I used to have six puppies (twice)
One not looking took a dive,
Leaving me with only five.

O I used to have five puppies (twice)
One too tight a collar wore,
Leaving me with only four.

O I used to have four puppies (twice)
One met with a tragedy,
Leaving me with only three.

O I used to have three puppies (twice)
One caught cold from heavy dew,
Leaving me with only two.

O I used to have two puppies (twice)
One played near a loaded gun,
Leaving me with only one.

O I used to have one puppy (twice)
This one went just as he came,
Leaving me with but his name.

And his name I don't recall (twice)
Of my song this must be all. (twice)

A Puerto Rican Party

J. OLCUTT SANDERS

O ISLAND of Borinquen, beloved native land,
O garden rich with flowers from nature's magic hand,
Bright skies forever shining form thy canopy above,
While at thy feet the waves sing low their lullaby of love.
Columbus, when on thee he set eyes,
Admiring, cried out in glad surprise,
Oh! oh! oh!

This is the land most lovely I dreamed could be,
This Borinquen the daughter, the daughter of sun and sea,
Of sun and sea, of sun and sea.

To the lilting rhythm of a *danza*, the characteristic dance of the country, Puerto Ricans thus sing their love for their island. And it is indeed a beautiful place. Along the coast behind the palm-fringed shore are the fertile sugarcane fields. In the mountains, which rise higher than four thousand feet, tobacco and coffee are major crops.

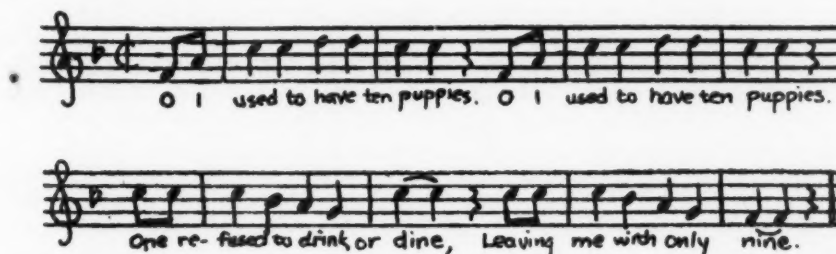
But even in the midst of tropical lushness all is not simple and easy when two million persons live in an island not much longer than a hundred miles and no wider than fifty miles. Industrialization, at least a partial solution for such population concentration, is being tried now, though some such efforts in the past were killed by United States industrial interests. Puerto Rico is the difficult testing ground where Yankee enterprise and Latin-American spirit meet. Some persons have even observed that here the United States is called upon to preach a sermon of deeds to England on the treatment of India. Because Puerto Rico is United States empire, and no Puerto Rican is satisfied with the present status of the island, the solutions proposed vary—commonwealth, statehood, independence. Anyway, all Puerto Ricans want a change, and all major political parties on the island unite in supporting a reform for the Organic Act (Puerto Rico's constitution) which would at least allow an elected governor instead of one appointed by the President of the United States.

This is a strange way to begin an article suggesting a Puerto Rican party, and that still means a social festivity and not a political grouping, for purposes of this department. But it is the temperament of the country; such political and related economic problems hang like a cloud over everybody and everything.

That does not mean, however, that Puerto Ricans are not ordinarily gay people. Many inhabitants of the island know lifelong poverty worse than many persons in the United States could imagine, and yet they know how to smile and sing. Of

course, the large number of victims of hookworm and malaria and other diseases of poverty and crowded living lack the energy for much playing; these are fortunately a decreasing number.

Now for some specific suggestions for a program from Puerto Rico: First, there must be music. With this article is printed the song of the "Ten Puppies." Look in a collection like *The Latin-American Song Book* (published by Ginn and Company for less than a dollar) for other



songs that most Spanish-speaking countries have in common; from the book mentioned, songs known in Puerto Rico are "Alalimon," "Villancico," "The Count of Cabra," "The Countess of Laurel," "Donna Anna," "Mambru Is with the Army," "Matarile," "My Courtyard," "Rice Pudding," "Riqui, Riqui, Riquirran," and "San Sereni." Most of these are really children's game songs; the games are too simple to be appealing for older persons, but the songs are usually fine for group singing. The music and instructions for one singing game will also be found with this article. The most appropriate accompanying instrument for most of the songs would be a guitar, and someone might shake a pair of maracas if you have them on hand. For Puerto Rican music on records you can get the Victor album of *danzas* played by the Puerto Rican pianist, Jesús María Sanromá of the Boston Symphony Orchestra.

Another essential for a Puerto Rican party is poetry. Everyone on the island is a poetry lover; everyone who can read would rather borrow a book of poetry

from the library than the most alluring prose. Many persons are skilled at improvisation in verse, usually to a set chant-like tune. If you think your group is up to it, you might have some such improvisation, either for everyone or a performance by two or three talented persons.

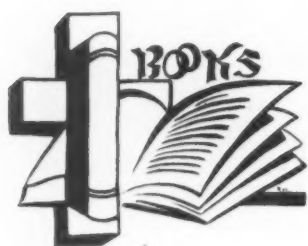
The favorite board game of Puerto Rico is called *damas*. Really it is just a Spanish version of checkers. To play it, observe the following exceptions to the way it is played in the United States: Any man may jump either forward or backward, or in a series of jumps may jump in both directions (that is, any man may jump as freely as a "king" jumps in the American version), but an uncrowned man (called a *peon*) may make simple moves forward only (same as American). When a *peon* is crowned, he is called a *dama* and may move as far as he wishes along a diagonal and may jump a man at the end of such a move; further, he may turn on the square following the jump and take still another man. Incidentally, in Spanish a player says that he "eats" a man when he takes one by jumping. The other most common table game is dominoes, played in several variations. Also known in Puerto

Rico is a relative of "Nine Men's Morris" and "Tit-Tat-Toe" called "Tres en Raya" (Three in a Row).

Politics is such an ever-present topic in Puerto Rico that your program might well include a debate on some such subject as "Puerto Rico's Future: Commonwealth, State, or Independent Country."

If you want refreshments, a fruit juice drink would be quite typical—especially citrus fruit or pineapple. Flan, the Puerto Rican custard, is now available ready-mixed in boxes (milk to be added) in many stores in the States. The basic diet of the Puerto Rican is rice and beans (with salt codfish when he can get it); you might serve a simple dinner with an offering or proceeds from ticket sales going to the support of missionary work in Puerto Rico. A Spanish grace used on the island, sung to the Doxology, is:

Te damos gracias, O Señor,
Por esta prueba de tu amor.
Se nuestro huésped Jehová
Y danos celestial maná.



Season of Mists and Mellow Fruitfulness in Books

TWICE a year I go on a literary bing. Once in the spring when the Spring Announcement number of *Publisher's Weekly* comes to my desk, and again in the fall when the Fall Announcement number arrives. I settle in an easy chair, get pencil and paper ready, and then open the fat volume that is filled with promises of books to come. I jot down the books I want to read, wooed often by the elaborate descriptions I find in these intriguing pages. Take, for instance, the announcement of Sumner Welles' *Guide to the Peace*, cleverly prefaced by the pre-title "An Intelligent American's." Now I think I'm an intelligent American, and obviously I've done a lot of reading and thinking about the peace. The publisher's blurb says further, "This is the most vitally important book we've ever published." How can I resist it? I make a note—"to be read immediately."

On the other hand, I find that Arco publishers have already put out a book called *The Miracle Book for Your Clothes and Home* which answers 2,900 questions on the repair, re-use, remaking, cleaning, remodeling and conservation of clothes. I go mad trying to keep buttons sewed on, the laundry ruins what I don't wear out (in the most unexpected places), and dry-cleaning has become a nightmare. Here is a book that will take its place along side my assortment of cook books. Here's a book I'll get!

I like to fool myself on erudition. I had several professors in college who were one-volume encyclopedias, and I sat in envy of them. I ought to know something about the *Cradle of American Man*, especially with a title like *Tibuanacu*. The first two volumes of this work, which took about a half century of research, cost twenty-five dollars, and the third volume alone costs thirty dollars. I guess I'll just give up buying the Columbia encyclopedia I had hoped to get, and delve into the business of the beginnings of American culture.

I like most of the volumes I've seen of the Illustrated Modern Library. I am sorely tempted by the *Divine Comedy* illustrated by George Grosz and the *Autobiography of Benjamin Franklin*, with drawings by Thomas Benton. I have a bad habit of buying books and not reading them. My conscience would be clear in this case, for I'd buy these books for the illustrations, and I'll bet I'd look at them, too.

I don't know any more appropriate place to make note about a cook book than in a number of the magazine devoted to the community. "Better Homes and Gardens" knows that the way to keep people in a community is to exalt the home kitchen—and their cook book has sold about 2,000,000 copies. Hardy perennial!

Here's another unsettling book published under the auspices of "The Catholic Bishops' Committee on the Pope's Peace Points." It's called *A World to Reconstruct*. The publisher tells us that it is a book as significant to our time as St. Augustine's *City of God* was to his. Hollywood influence! But I'd better look at it!

* * *

Harry Emerson Fosdick never preaches a sermon that doesn't get into a book. His newest collection, *A Great Time to be Alive*, has an excellent title (variation on a theme: see *A Time for Greatness* by Agar), but I must confess that I began to wonder about its meaning when I saw the list of books I'm supposed to be reading.

I've got a "must" on my list. Allen R. Crite's illustrated *Were You There When They Crucified My Lord* must be something. This is a gift book (how I hate that idea). And believe it or not, Harvard University Press has published it.

I'd like to own all of the Heritage Press books. These are "beautiful, beautiful books," as the blurb says weepingly—Arthur Rackham, Roger Duvoisin, Fritz Kredel, Thomas Benton, William Blake, John Stuart Curry—that is some list of illustrators! And the Heritage reprints are very reasonable, most of them sell for \$1.95.

I am glad to see that a new edition of *The Modern Reader's Book of Psalms* has come out. This is one of the most delightful collections I've ever seen. It's to be read and reread. Over sixty of the world's leading poets have collaborated to give a modern interpretation of the Psalms.

Carey McWilliams is at it again, this time on the subject of *Prejudice: Japanese-American: Symbol of Racial Intolerance*. There's nothing like telling the whole subject of a book in the title. But the book is not to be missed.

* * *

We have reached a pretty stage when Macmillan announces a book by the title,

Conserving Marriage and the Family. The publisher calls it a wise and understanding book on *divorce*. And the same publisher is bold enough to put out a guide to successful marriage called *Marriage and Family Relations*. I propose to read the last book first and then conserve my marriage.

The first publication reproducing the complete works of Degas, the sculptor, is an event of the fall. In the limited edition it sells for eighteen dollars.

Aldous Huxley has written a long introduction to Christopher Isherwood's and Swami Prabhavanada's new translation in prose and poetry of the Bhagavad Gita. A version, says Huxley, that can be read "positively with enjoyment." That is a threat!

All this! And heaven in which to read these books. But just to end on a pleasant note, I'm likely to buy and to look at Peter Amos' *Man in the Shower*, the book that takes its title from the funniest cartoon ever drawn!

In This Our Day

MRS. MINIVER speaks of "magic buttons" with which we conjure up the feelings of people in time of war. She thinks that poems and stories—and even letters—can be these magic buttons. Such are the poems in Edith Lovejoy Pierce's volume, *In This Our Day*. (Harper and Bros., 1944.) They draw upon the depths of beings in search of faith and truth, especially those facing daily struggles at home.

Reminiscent in name and content of a poem which grew out of another war is her poem "Pattern." It strikes home as an oft-repeated incident of our day.

Mrs. Pierce's verse is more beautiful when read aloud. Many of her poems reflect the inspiration of relationships which only the poet herself can interpret, and yet they have a degree of meaning which can be understood by all.

In This Our Day may not be counted among the outstanding poetry volumes of World War II, but Mrs. Pierce has provided some worthy "magic buttons" for unearthing the meaning of human emotions in times of stress. Through them we are better able to understand the spirit of this "tragic, marvellous and eye-opening time" which Mrs. Miniver speaks of using for better ends.

—Roberta Dillon

Community and West Dakota College

(Continued from page 22)

STUDE: These co-operatives sound all right.

STUDENT: There is also a fountain and a lounge. We can get late breakfasts, cokes, bull sessions, and even fourths for bridge there.

* * *

STUDE: Where do you study?

STUDENT: There's a central library. It's a good one too, plenty of books, easy to get at, good heat, air, and light. And they managed somehow to get seats that don't either put us to sleep, or drive us out.

STUDE: I suppose you meet all your friends there too?

STUDENT: Heck, no, we go there to study. There's lots better places to go if you want to be sociable. We go to the library to study. But the librarians were smart enough to include one room where you can corner a classmate to check on what he thinks about the morning lecture, grab a smoke, or just plain relax after an hour of calculus.

STUDENT: Religion? Well, we get a crack in our general survey work at a course under one of the keenest professors on campus. You may not call it religion. It certainly isn't one creed! But it introduces us to a number of interpretations of the symbols we hear used so often. We get a background in ethics and philosophy and some idea of what's going on today in the field of religion as well as a glance at the historical picture. I guess you could just say when we're through that we aren't quite as religiously illiterate as before.

STUDE: But I don't mean Bible courses! Don't you have to go to chapel? I didn't see a chapel on campus.

STUDENT: No. We have no religious majority on campus. If we wish to be members of a church we seek out our sect in the community.

STUDE: No student Y.M.C.A., Y.W.C.A., or denominational groups?

STUDENT: No. Anyone interested in service groups can find them downtown. We worship in our churches, bull session whenever the opportunity arises, learn about our community by actual participation, and as I have already said—think up our own fun.

Miraculous Living

(Continued from page 35)

riches of the rich man, right through the imposing front of artificial importance, and as Jesus did with the rich young man, love him for what he is, and yearn over him as a human, God-hungry, perhaps earth-blinded soul, yearns that he may be stricken with royal blindness of eternity. So that he, too, sees all men as levelled and himself as a humble child of God, and his wealth as a barrier or an opportunity or a trust. We can look past the learning of the learned, and pray that they be loosed from pride in their learning and be humbled and born again as little children, for of such, not of professors, is the Kingdom of Heaven.

And—O hardest test of all put upon the royal blindness—we can meet the poor and the lowly in such utter sincerity of friendship and concern that some of them at least will find where the roots of our lives go down, and will look upon us with level eye and say, "I, too, am hungry for God. I, too, have seen some of his glory." But what terrible sincerity it takes. Only the simple directness of Jesus and of Francis of Assisi can do it. I am distressed that I know so many nice people, and have so few real personal friends among the roustabouts, and the hopelessly submerged men and women. We try to pull the strings of political and social changes so as to better their broad environment. And all this is important. But Christ is not born in us until we see them as persons, and visit as friends in their homes, and know their hopes and anxieties, the fears of old age, and of sickness,

and the deep, deep God-hunger that is planted in them as in us all. Then Christ walks our streets again, when, being at home among the great and the comfortable, we count these respectabilities as things not to be grasped, but humble ourselves and take on ourselves the fashion of humble men, and being made humble as the humblest man by the levelling blindness of love, we become obedient, even unto death, yea, if it be his will, the death of a cross. But the royal blindness leads us also into stupendous ventures of faith. It set Paul and Barnabas, two lonely men, backed only by the goodwill of the Antioch Church, to conquer the Mediterranean world for Christ. All rational calculations were against them. But blinded by eternity within them, they saw no unconquerable obstacles in time. It set John Woolman, a humble tailor of New Jersey, to root out Negro slavery in this country. An absurd undertaking in 1750! But in 1800 every single slave owned by Quakers in Pennsylvania and New Jersey had been set free voluntarily, and the movement was rolling which issued in Abraham Lincoln and the Emancipation Proclamation. Do you see war as a giant, iniquitous, futile, un-Christian system? Then hurl yourself against it, in full blindness to the seeming impossibility of the task. For if God be for us, who can be against us? Does profit-seeking as the main item of business strike you as the root of giant evils? There are no impossibles to those who in supreme dedication, are rooted deep in the eternal love. One shall overcome a thousand and two shall put ten thousand to flight, and the gates of hell shall not prevail against them.

These are high words, but not lightly spoken. For creative, recreative, world over-turning living is possible when we as individuals, and when the church as a fellowship, becomes God-possessed channels through which the creative love flows into the world of men. Serene, unhurried, undismayed, miraculous lives can be lived by you and by me, if we continuously will away the last vestige of claim upon ourselves, and become wholly God-enthralled.

Spanning the Gulf

(Continued from page 41)

the R.L.F., were building bridges of understanding between the churches and the trade unions.

The idea of religion-and-labor unity is spreading. Already, councils made up of ministers and labor leaders have been formed in many of America's industrial and rural centers. Hopes are high that a young associate can be appointed to aid Dr. Uphaus in presenting to students the vocational opportunities in both the churches and the labor movement. The gulf has been spanned between religion and labor. You can build the bridge too.

It is becoming increasingly recognized that no segmental community interest can in the long run be realized without detriment to other interests unless it is considered as part of the whole round of community life.

—From *The New Birth of Community Consciousness* by Louis Wirth.

A Call to the Third National Methodist Student Conference

WE SENSE the needs that have resulted from years of failure to meet the issues of life; therefore, we, the students of The Methodist Church of today, seek to face the problems of our world realistically.

We believe that the only way to deal adequately with the crisis of our time is in living out the implications of our Christian faith in all areas of life.

We believe that there must be an awakening of the Church to the practical possibilities which it can bring to the solution of today's problems.

We as Christian students are part of the Church and upon us will lie great responsibility for the Church's destiny. Penitently we face an uncertain future that can be redeemed only by an honest,

realistic attempt at living in terms of the highest Christian standards.

Therefore, we call a conference (the place to be announced) December 28, 1945, for the purpose of giving this student generation an objective analysis of the real crisis of our time; for becoming aware of the dynamic answer that Christianity can give through a working faith; and for studying the Church as a channel through which effective action can be taken to meet this crisis.

Study outlines, books, pamphlets and courses of study will be produced in harmony with these objectives, during the next year.

For further information concerning the Conference, write the Department of Student Work, Board of Education, 810 Broadway, Nashville 2, Tennessee.

Caravans, 1945

SOME activities of Methodist young people must be and are being carried on, not in spite of the war but in large part because of the war—because the war is the expression of attitudes which Christians must combat and defeat, at home as well as abroad. One of these corrective activities is the Caravan program of Methodism. This program has not been reduced because of the war; the opportunities for service in this field are greater than ever before.

Caravanners are now enlisting for service during the summer of 1945. They will have opportunities for service in many areas: requests have been received for seventy-five Caravans! As last year, this year there will be six centers for training Caravanners; definite information about dates and places will be announced January 1.

There is a special call for students who have had at least two years experience in living on a campus and who have a knowledge of the youth program of the Church. Further information about Caravans can be had from the Chairman of the Personnel Committee, Methodist Youth Caravans, 810 Broadway, Nashville 2, Tennessee.

F. C.

Power

IS your spiritual strength alone sufficient to overcome the tremendous doubts and fears to which the world gives rise? Most of us must answer, No! However, we are not alone; and it is in the community of Christian purpose that we find new strength, strength to "overcome the world."

Power, a publication of the National Conference of the Methodist Youth Fellowship, is dedicated to the affirmation of that Christian purpose—statements of faith and insight which our fellow-students make to us. In addition to these credos by young people, *Power* during 1945 will contain inspirational selections from the saints who have so enriched our Christian literary heritage—Augustine, Thomas à Kempis, and others.

The January-February-March number of *Power* will be available December 1; send your order to *Power*, 810 Broadway, Nashville 2, Tennessee. F. C.

REPRINTS of the Student Recognition Day Service prepared by Harold Ehrensperger will be available by December 1. They may be secured from the Student Department, the Board of Education, 810 Broadway, Nashville 2, Tennessee.

NEW WSSF OFFICER

ON November 1, Dr. Huntley Dupre succeeded Wilmina Rowland as executive secretary of the World Student Service Fund. Dr. Dupre spent four years in Europe as a national student secretary of the YMCA after World War I; he was one of the founders of the Student Christian Movement of Czechoslovakia and other countries which became affiliated with the WSSF. For his excellent handling of the international student union in Prague at that time, Dr. Dupre was decorated in 1937 by the Czechoslovakian government.

After his return to the United States, Dr. Dupre served on the faculty of Miami University for several years. Later, at Ohio State University, he was Junior Dean of the College of Arts and Sciences. From 1937 until he assumed his duties with the WSSF, he was professor of history at the University of Kentucky. Dr. Dupre is well qualified not only to raise funds for the WSSF but also to educate American students in a world view.

Miss Rowland will take up an important administrative post at the headquarters of World Student Relief in its European office in Geneva, Switzerland, after January 1st.

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and

All the Year

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Contributors

Christmas is a time of community. Perhaps the most effective way to observe the real meaning of Christmas is to make community—mutual concern in the process of living together—come alive. This is what this number of *motive* attempts to do. Our cover design would not be thought of as a conventional Christmas cover. There is no holly, no red and green, but there is the thought of the essential Christmas—the union of spirits that rids the human family of fear, prejudice and selfishness, because of the birth of the Christ-like spirit in the world. Bob Pope, our artist, comes from Texas, has studied architecture. He is now in Civilian Public Service in New Jersey, but he expects to return to Texas to do something "of social significance." . . . This number is again the result of a combination of concerns, not the least of which is the interest and help that Fred Nora has given. As the guest editor of our last community number, he was diligent in his search for material. His suggestions for this number have been the result of mature thinking on the whole problem, and we are deeply indebted to him. . . . Along the way one meets intelligent people who have pioneered and whose lives are being dedicated to finding the method of better living. Such a one is Stephen Leeman of Teaberryport in New York State. He is on the frontier of the rural co-operative community idea. His help on this number is everywhere in evidence. . . . The third "advisor" has been Arthur Morgan, president of *Community Service, Inc.* As dean of all the groups interested in finding a more wholesome and satisfying way of life, his aid has been invaluable. Along with these others, he is living his philosophy. Too many agrarians do a great deal of talking, and write high-sounding prose and poetry while they live in the smug confines of a campus or the cloistered protection of a safe urban community. . . . We are indebted to Earl C. Hamilton, the editor of *The Yellow Springs News*, for the article on the Yellow Springs Little Peace Conference. We had asked Harold Igo of Yellow Springs to do the article, but he turned to his friend, Mr. Hamilton, to get the job done. Mr. Hamilton had this to say in a letter: "While it would have been preferable for Igo to write the article, he would hardly have felt free to say the things that need to be said to his own credit. I have never known anyone in a key position of an important enterprise to be more regardless of personal credit provided the project itself moves ahead." We quote this to show the kind of spirit that guarantees success in any enterprise! . . . Del Eberhardt is the pastor of the Clearlake Eastshore Methodist Church in California. . . . When we received the Hiram College Bulletin from President Fall, we were gratified to find that Joe Bell was to be one of the leading spirits in a rural life conference at this enterprising college in Northern Ohio. Joe was one of the leaders of the National Conference of the Methodist Youth Fellowship. That he has not lost the spirit of that group is obvious in his leadership in the conference! . . . For some time we have wanted to publish a complete story of the C. O.'s in prison. We feel this needs to be put down for the future just as we felt last year that the story of the CPS camps needed to be recorded. A plethora of books are being written about life in army camps—and rightly so. We do not need to record this since it has been so well done. But the other side of the picture—a side that was founded and nurtured by The Methodist Church, has been somewhat neglected. Our writer, Ernest W. Lefever, is at the present time a student at Yale Divinity School. He is a Brethren minister and a contributing editor to *Brethren Action*. He is ex-chairman of the National Youth Cabinet of the Church of the Brethren. . . . The material in the Little Chap-Book is to be reprinted in booklet form and will be available from the office of the magazine by the time this number reaches you. Here is an ideal book to be sent to men and women in the armed forces and in CPS. . . . No subject will be more discussed than the treatment of Germany. We are genuinely grateful to Bishop G. Bromley Oxnam for taking time out to write the excellent comment which we publish. We are likewise happy to print the letter from John Foster Dulles. . . . In this number we print the concluding article by Thomas Kelly. How much we wish that Mrs. Kelly had still more to give us. For her generosity in allowing us the privilege to give these thoughts a large audience, we are profoundly in her debt. . . . We are likewise printing the last of the articles by Professor Frings of West Virginia Wesleyan. . . . David S. Burgess who attended the First International Religion and Labor Conference has been appointed by the Board of Home Missions of the Congregational Christian Churches as head of a project that will experiment in a Christian ministry to union laborers, with headquarters at Memphis. We hope that we can have reports of this most significant work. . . . Olcott Sanders writes that the recreation hall which they have been using in Puerto Rico burned and that they lost all of their equipment. Any individuals or groups wishing to contribute recreational equipment to this worthy cause should correspond with Olcott. His address is Zaldunodo PRRA, Luquillo, Puerto Rico. . . . We publish some news this month which is already well known to many people—the appointment of Dr. Huntley Dupre to take up the work of Wilmina Rowland. We say this advisedly because we have always identified the World Student Service Fund with Billie Rowland. It is a great project—much greater than any individual—but, in this case, like other events, it is at least the long shadow of the devoted work of one person. Our gratitude and best wishes go with Miss Rowland as she starts for Europe to take a crucially important job in relief work. . . . And, finally, may your Christmas be filled with a community sense, in that you feel the relationship of people to a common cause and experience again the warmth and closeness of spirits whose lives have achieved direction and motive because of the birth of Jesus. This is the wish of the staff of *motive*.

The Shape of Things to Come

After one finds himself, understands the meaning of his home and his family, and then takes root in a community, he almost inevitably discovers that his work is next in importance. What a man does is not necessarily how he makes his living, yet how he makes his living will condition what he does. For us, vocation means a calling to living, and Christian vocation means a calling to needs that must be met by the assets and abilities we have to bring to these needs. We shall treat Christian vocation, therefore, as the calling to a dedicated life. This will be the January issue.

Our number is to be filled with material from men and women who have made the study of vocation their specialty. John Nelson, the editor of the *Intercollegian*, in charge of the Department of Life Work for the Board of Christian Education of the Presbyterian Church, will carry on the Wooster emphasis and discuss the larger concept of Christian vocation. Professor Murray H. Leiffer of Garrett has made a thorough study of the vocation of the ministry, and he will write on this. Fern Babcock will discuss work for women in the postwar world. Professor Frank S. Endicott, director of placement at Northwestern University, will advise a freshman or a returning veteran on what he should do in college in order to qualify for a job after his college experience. William K. Anderson will outline the qualifications needed for the Christian minister and Winburn Thomas of the S.V.M. will give us an idea of some of the jobs that are open in the mission fields. We shall have a little survey of some of the literature in the field of vocations, including the periodicals. We have also asked our good friend, Gordon Chamberlin, to tell us something about jobs and the returning service man. Robert Steele tells us he will treat jobs in radio in his department. Altogether we would say that we are have a number for vocation!

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